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# *Social Justice Review*

FRANCISCAN SPIRITUALITY AND OUR TIMES

"THE POPULATION BOMB"

CATHOLIC CONSERVATIVE-PROGRESSIVES III

PUBLIC HOUSING PROBLEMS

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# SOCIAL JUSTICE REVIEW

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## "The Population Bomb"

### WEAK PROPS FOR BIRTH CONTROL ARGUMENTS

C. S. Mihanovich, Ph.D.—St. Louis, Mo.

THE BIRTH-CONTROLLERS have caught up with the times. Now they are playing on the fears of Communism to propagate the use of artificial birth control practices. In a specially printed pamphlet, *The Population Bomb*, the Hugh Moore Fund, with a post office box in Grand Central Station in New York, has flooded the U. S. with birth control propaganda.

Before we proceed to analyze the essential arguments, "facts" and data contained in this pamphlet, we must make sure that we realize that the problem of population pressure is very serious in some of the underdeveloped countries. We do not wish to make the statement that there is no such thing as a population problem. We do, however, object to biased, misrepresented and misleading arguments and data that are used to bolster up the birth controllers' position. Now to analyze some of the basic points presented in *The Population Bomb*.

*Estimates of world population.* (p. 2) The graph representing an increase in population from 500 A.D. to 1954 is a distorted graph, so presented as to mislead the viewer because the figures presented are "estimates." To make predications on the basis of estimates is a very shaky procedure.

*Human fertility pattern.* (pp. 3-6) The "Moore" pamphlet states that there is an established human fertility pattern which is applicable almost everywhere. It is further claimed that this pattern consists of four stages:

1st stage: High birth and high death rates resulting in a stationary or very slowly growing population.

2nd stage: The birth rate remains high and

the death rate falls. The result? A rapid population increase.

3rd stage: The birth rate follows the death rate downward, with a population growth at a declining rate.

4th stage: Low, near equal, birth and death rates resulting in stationary or slowly growing (sometimes even declining) population.

The pamphlet claims that, except for some remote African areas, we could not find examples of countries today whose population would fit the first stage. The second stage is represented by most of the underdeveloped countries of Asia, Africa, the Near East and Latin America, especially Ceylon, Malaya, Mexico, and Puerto Rico. No example of countries in the third stage is given. Examples of countries in the fourth stage are: England, France, Belgium and the Scandinavian countries.

"Moore" claims that most of the world is now in the second stage and/or the third stage. If these four stages represent the human fertility pattern, and if the pattern, as "Moore" states, is applicable almost everywhere, then there is no need to fear a chronic problem of overpopulation. For the population of the world or of a particular country will start on the stationary level, progress to a level of slow then rapid growth. Eventually everything will be stabilized at a level where population increases will not be a problem.

It must be granted that the introduction of the industrial revolution in a specific country will bring about a significant decline in the death rate and a consequent rise in population. This,



however, is a temporary trend. For if we use Western Europe and the U. S. as examples, we note that lower birth rates and a decline in the rate of population increase accompanied the full introduction of the industrial revolution.

### *An Economic, Not Genetic Problem*

"Moore" discards the idea of increasing the acreage and the acreage yield to meet the food demands of an increasing population. (p. 8) His argument is that this requires extensive education, long time, and the elimination of apathy, greed, strife and superstition. This contention, of course, is begging the question and calls for the easiest way out. Thus, if we were to argue with the birth-controllers that overpopulation is characterized as a chronic condition where you have more people than food, the answer would be not to reduce the number of people but to increase the food supply. The problem is primarily economic and not genetic.

Much evidence can be presented to show that even if the population continues to increase, this increase can be adequately met by greater production of goods. Dr. Charles E. Kellogg, soil scientist of the U. S. Department of Agriculture, and John L. McCaffrey, President (1949) of International Harvester Co., Inc., both agree, by way of example, that if the world were to employ U. S. agricultural methods (soil conservation, mechanization, use of fertilizers and chemicals, latest scientific plant and animal breeding, etc.) there would be an abundance of food.

In presenting birth and death rates for underdeveloped countries "Moore" does not take into account (1) that in the opinion of all demographers the death rate cannot fall appreciably below eight per 1,000 population, (2) that the birth rate of all these countries are actually declining and, (3) that most of the figures are provisional. We must also keep in mind that the rate of abortion is increasing rapidly in countries like Japan. This has a significant effect on the number of live births. Furthermore, population figures of Eastern countries are, on the whole, not reliable. Puerto Rico is no longer placed on the critical list of countries suffering from population pains.

Other so-called arguments are presented by "Moore;" but in general they represent a variation of arguments already presented here.

The attitude of birth-controllers can best be

summarized in terms of a philosophy of expediency. "Our concern here," states the "Moore" pamphlet (p. 10), "cannot be what could be done in theory—or a hundred years from now. Our concern must be the conditions that exist today and what can be done in practice now."

We do not wish to minimize the problem of population pressure. Neither do we wish to state that there is no relation between population pressure and political changes. However, we do object to using every conceivable argument, every fear, misrepresentation of data, misunderstanding of the real issues, to bolster the stand of the birth-controllers.

### *Food or People?*

In their time some of our ancient philosophers feared overpopulation. Even Lincoln feared it. None of these fears, we are confident, will materialize to the dimensions blown up by the birth-controllers. To them the solution is simple: If you now do not have enough food to give the people what you consider the desirable level of living, do not fool around with increasing the food supply; just eliminate or prevent the propagation of people. Food to them is more important than the people.

The consequences of emphasizing birth control to "solve" the problem of "overpopulation" are best summarized by two writers in the area of population. The first of these is Lawrence T. King, Copy Editor of the *Richmond News Leader*, who spoke at the *Herald Tribune* Forum a few years ago on the topic, "Our Imperiled Resources." "It is indeed a sobering thought," said Mr. King, "but the fact remains that if we sit idly by while the population-controllers propagate their destructive doctrine, and if we allow our birth rate to sink to dangerously low levels we are, in the final analysis, inviting domination from the East."

Actually, if this statement is true, the very thing that the "Moore" pamphlet is trying to avoid, Communism, will become a world-wide reality.

O. E. Baker, an official of the U. S. Census Bureau at the time he wrote an article for the *Commonweal*, September 3, 1948, has a prediction similar to Mr. King's. In the *Commonweal* article Dr. Baker said: "A people who do not care to have children will gradually cease to exist, and other peoples with greater love of life and children, with more thought to the future and greater sense of responsibility, cannot be blamed if they press into the partial vacuum."



# The Second Lucífer

## FRANCISCAN SPIRITUALITY AND OUR TIMES

Liam Brophy, Ph.D. — Dublin, Ireland

THE FRANCISCAN ATTITUDE to the movements of secular history was symbolized by the Poverello himself in a characteristically simple and significant way. After the Emperor, Otto IV, had been crowned in Rome, he passed at the head of a magnificent cavalcade close to the Rivo Torto where St. Francis and his first companions were living in rude huts. Francis bade his disciples to remain in their huts praying while the pageant passed by with much tumult and blowing of trumpets, and sent one friar to greet the procession and remind the Emperor, then master of Europe and lord of the world, that all human glory is ephemeral, and that his own power would be short-lived. We do not know how the Emperor reacted to this greeting and warning. Probably he sneered from his high horse while some of his glittering knights swept the friar out of their way. The friar returned to his cell and the Emperor passed on to his doom. Soon afterwards he was excommunicated by Pope Innocent III, the friend of Francis, and was succeeded by Frederick II, the prototype of modern dictators.

The incident serves to remind us that history is not a mere series of passing shows, headed by emperors and kings amid the tumult of innumerable armies, but the slow working of the Divine Will with the co-operation of the silent prayers of the humble. It takes all sorts to shake a world; but it is saved ultimately by the saints of God who reject it in order to redeem it.

No saint rejected the world more completely than Francis of Assisi. The pile of clothes he placed at his father's feet was a token of that absolute rejection. His poverty was a casting-off of those ties which even many good people considered essential. He left the world in order to uplift it.

The Franciscan rejection of the world has nothing in common with the modern catacomb policy of those who hold we should flee the contagion of the world's slow stain, like the

early Christians amid the abominations of pagan Rome. Some Christian thinkers, such as Du Plessis, advocate such a withdrawal from the world, a separation complete, visible and decisive between the City of the World and the City of God. Such an attitude is not in accord with the minds of the modern Pontiffs who have called all Catholics to action to restore all things in Christ. It is sharply opposed to Franciscan spirituality which has always placed emphasis on the will, expressing itself in action, and which seeks to enter the world in order to leaven and enlighten it. St. Francis faced the challenge of the world of his day as he faced and embraced the leper at a crucial point in his life. So Franciscanism faces the challenge of our time, which so closely resembles the age of Francis, and clasps the world with courage and compassion that it may be healed and made whole again.

### *The Pit or the Peak*

Our civilization is at a crucial point of its history. The great human cavalcade has come to a stage in its erratic journey where it is faced with the alternatives of the pit or the peak. Numerous prophets of doom have been assuring us that our world is about to plunge, like the Gadarene swine, into the abyss. Determinist historians and philosophers, like Spengler, can show by dextrous comparisons with other civilizations that history is a ceaselessly revolving wheel of misfortune, and that "it all happened before." This time, they explain, the process is being speeded up with the aid of science, and the human race will wither suddenly under the shadow of the Tree of Death in the shape of atom bomb clouds.

Our faith is incompatible with fatalism, and so we refuse to share that dismal outlook. Far more than the secularist, the Christian acknowledges the presence of evil in the world, since he is so often made a target of that evil; but he does not believe it is stronger than the good,



because he relies on the word of Him Who reminded Christians for all time in every hour of triumphant evil to have faith in Him Who overcame the world. There was a time, within living memory, when it was the secularists who were calling Christians pessimists because of their insistence on the reality of sin and the fruits of original sin. The cult of "Dawnism" arose to oppose Christianity. The name was invented by Hugh Kingsmill in his novel, *The Dawn's Delay*, as being more comprehensive than Liberalism or Progress, and was meant to convey a gathering of all the forces of Nationalism, Communism, Neopaganism, Socialism and whatever other convenient "ism" could be found to free mankind from the shackles of Christianity and let it press forward to a brave new world. It was childishly believed that if men could get rid of the only creed which recognized and resisted evil, that evil itself would disappear.

### *False Dawnism*

This "Dawnism," which was the falsest of false dawns and faded out in the flare of searchlights and the glow of burning cities, was something of an all-out assault of the forces originally let loose by the so-called Reformation. The Dawnists had often accused Catholics of wanting to put the clock back to the Middle Ages as if the haste, horrors and H-bomb menace of our time were to be preferred before the serene and holy ways of living of the great Christian centuries. There is also an underlying fallacy that holiness is tied up with hand crafts and that mystics are out of place in the machine age.

The Middle Ages, it is true, were not perfect; but they were times of highest human achievement measured even by earthly standards. Measured by spiritual standards, they produced more saints than any other era. Those who would like to learn how great they were will find their glories enumerated in two great masterpieces of erudition—*Mores Catholici* by Kenelm Digby, and *Le Génie du Christianisme* by Chateaubriand, as well as in the incomplete, yet fervently written *Christenheit oder Europa* by the German Protestant poet, Novalis.

The Middle Ages saw the flowering of a culture which is unique. This culture began with the Incarnation when God entered the human caravan, as it were, to guide it to the Promised Land and prevent it going around in circles. He

chose our Western culture to be the garment of His Mystical Body, the Church, and, in spite of its many apostacies, it does not seem as if He will let that culture die. Even while it was yet being woven, it was ruthlessly torn and disfigured by the barbarians, and the long night of the Dark Ages set in. But at the close of the XIIth century men became aware of fresh dawn winds stirring. The face of the earth was being renewed, as the darkness gave way to the dusk before dawn. In the twilight men saw the figure of a saint who was destined to light the world and release such creative energies as would revitalize Christian civilization to magnificent achievements. "*Glowing as a light-bearer and as the morning star, yea, even to the rising sun, illuminating, cleansing and fertilizing the world like some new luminary was Francis seen to rise.*" So began one of the earliest Lives of St. Francis, and Dante made use of its metaphors to describe the Saint in his masterpiece, in which he punned on "Assisi" to mean the "Orient"—the point from which light is spread over the world.

Francis' first care was the salvation of souls and the extension of God's Kingdom among men. We know how splendidly he succeeded in these aims, and with what happy earnestness men and women followed him. Even in his own time he foresaw the men of every nation gathering in: "I have seen the roads from all the nations full of men coming to these parts; the French are coming, the Spanish are hastening, the Germans and the English run, and great is the crowd of them who hurry along speaking other tongues." (*I Cel.* 26).

### *The Creator and Preserver*

Because he put first things first, "many other things" were added unto Francis and his followers, such as the abounding creative and ordered life of the Middle Ages. Consider, for example, what a potent instrument for reform the Third Order became, and how it transformed medieval society. Tertiaries were forbidden to bear arms and take any sort of solemn oath without the consent of the Pope. It should be borne in mind that the oath of fealty occupied a key position in the social and political life of the Middle Ages. Those who took the oath to their feudal lord or the commune were absolutely bound to take up arms for them in any



quarrel. By his authority over the oath, the Pope could resist all civil authorities and keep even emperors in check. On several occasions when the emperors tried to force their followers, the Ghibellines, to fight against the Pope, those of them who were Tertiaries appealed to the Pontiff who freed them from their oath of vassalage and thus reduced the Ghibellines in power and number. Omer Engelbert, in his scholarly *Life of St. Francis*, mentions other far-reaching benefits accruing to medieval society through the Third Order. "The obligation of Tertiaries to make their wills frustrated the suzerain of the benefits of succession *ab intestat*; the constitution in each fraternity of a common treasure facilitated the redemption of the villein-tax and the emancipation of serfs; the fraternal meeting in the penitentiary communities of peasants and nobles brought all classes of society together; all this without counting the canonical immunity which detached the Tertiaries from lay jurisdiction, and the system of voting by which they appointed and replaced their superiors diminished little by little the feudal edifice and tendered to ameliorate to a considerable extent the lot of the poor." (*St. Francis of Assisi*. (Burnes Oates). How peaceful a world it would be if Tertiaries were numerous enough in it to curb the power of its rulers. Among other things they could stop wars by resisting conscription and forestall Communism by removing the social injustices which it uses as bridgeheads for expansion among the underprivileged.

Countless books have been written to show what benefits the Franciscans conferred on the art and literature of their time, and hence of succeeding ages. Dante and Giotto, both Tertiaries, owed their inspiration to St. Francis, and they in turn helped to create and initiate the whole Renaissance movement by devising new techniques and by imparting the freshness, the Franciscan freshness, of their vision. Again, it is to the Saint himself we go for the apt illustration. Legend says that on a memorable Christmas night the image of the Infant Jesus came to life in his arms as he lifted it from that first crib on the hillside. So, too, the stiff Byzantine art and the formal Latinized literature of the time awoke living at his touch in such wise that the simplest people could be reached and regaled. Franciscanism has always been warmly in touch with life, just as it used the language of the common

people from the beginning. All that is in touch with Franciscanism must be "true to the kindred points of heaven and home," like Sister Lark.

### *Toward Dark or Dawn?*

The day whereof St. Francis was the dawn became stormy and cloudy. The darkness and chaos of Lutheranism broke on the world. It is ironic to hear of the Poverello hailed as the day star of the Reformation and the forerunner of Luther. The very temperaments and characters of the two were as opposed as darkness and light, and we feel that the Saint, although the most humble and forgiving of men, would have bitterly resented this paradoxical insult. We, in our secularized society, are witnessing the end of that secularism which Luther initiated by his law of the two moralities. "Every Christian leads a double life," he taught, "one faithful and spiritual, the other as a citizen, a worldly one . . . civilian life does not regard God." Spiritual life was cut off from the fount of authority and soon dried up. The world was then left wide open to the forces of evil working through the pride, lusts and ambitions of graceless men. The forces that were to have coalesced in Dawnism have brought death, destruction and disintegration. Many publicists and thinkers believe we are in the deepening dusk of another Dark Age. Thus, the Russian philosopher and keen observer of East and West declared in his significantly titled book, *The End of Our Time*: "Men of intuition perceive, all signs and proofs show, that we have passed from an era of light to an era of darkness." H. G. Wells, the one-time apostle of progress and the vitriolic enemy of the Pope, saw his world end with a bang and a whimper, and chanted rather lamely at the end: "Out of the night that covers me." Humanists, like Krutch, compare themselves to the cultured Romans of the fourth century who awaited the coming of the barbarians and the extinction of civilization with dignified stoical calm.

### *The Mood of Discontent*

That we live in a dusky world we do not deny. But we believe it to be the dusk before a splendid dawn. In matters of the spirit, disillusion generally precedes illumination, and literature and philosophy, the true barometers of the moral atmosphere, today register "disillusionment" with obstinate persistence. Where



it has not dried up through aridity, literature is in a state of revolt and discontent. The promised Eden has turned into a wasteland, and writers have come to acknowledge that without a spirit-nourishing faith the roots of inspiration clutch at mere dry stone. Norman Podhoretz calls attention to "the revolt of the spiritually underprivileged and the crippled soul," evident in present-day American literature. Rexroth, speaking of the San Francisco renaissance, the "Beat Generation," points to "a dense crust of custom over American cultural life—more of an ice-pack," and adds: "Ultimately the living water underneath just got so damn hot the ice-pack has begun to melt. . . . For ten years or more, seen from above, all that could be discerned was a kind of scum. By very definition, scum, ice-packs, crusts, are surface phenomena. It is just what is underneath that counts." Critics believe something warm and positive lies underneath. Might not the sun of Franciscanism help melt the ice and meet the warmth beneath?

Quite a number of disillusioned young men have gone over to Communism; the more intelligent and articulate of them come back. These, or some of them, told their story in a book in symposium form called *The God That Failed*, in which ex-Communists, of almost every nationality, recorded their disappointment with the crushing inhuman weight of the collective which has no place for people of such strong individuality as writers and artists. They went, as one of them said, as to a spring of fresh water and found, instead, a river polluted with decaying corpses and the debris of dead cities.

The philosophers let their mood of disillusionment congeal into the dark cult of Existentialism, enlisting under the sign of Lucifer, the rebellious Light-Bearer who chose the dark forever. In their exasperation, their anguish and feeling of being abandoned, they conjured up a perverse system of dirt, darkness and despair. Their cult is profoundly interesting as an indication of modern man's need of grace and light. According to an old Franciscan legend, the vacated throne of Lucifer was given to the Humble Day-Star, St. Francis. Like all things Franciscan, it is full of deep and beautiful symbols for all generations. May not the second Lucifer, the

Seraphic Light-Bearer, bring light to those blinded in mind in the long night of spiritual darkness?

Franciscans understand the modern mood of disillusionment because their founder's "conversion," as he loved to call it, began with a mood of disillusionment. He was an angry man in his time; but he turned all his anger against himself. He was never known to be angry with another. He would not permit the slightest rebuke to be uttered even against unworthy priests. He knew by instinct what the early Fathers had stressed, that we become evil by concentrating, even for worthy ends, on evil. He concentrated on the latent good in all men and drew it out till the evil in them was blotted out. He was never a man, as Emerson would say, to bark against the bad, but to chant the beauty of the good. He nerved his followers with incessant affirmations and drew up one of the most positive programs of spirituality that ever existed.

### *A Positive Program*

Evil is negative. Franciscan spirituality comes forward with all the positivity of great love to fill the aching voids evil has made in the world. It brings love in place of universal suspicion and hatred; simplicity in place of soul-scattering complexities; spiritual and social peace in place of neuroses and devastating wars, and a strength-through-joy in place of debilitating pessimistic cults of despair. All who have made themselves receptive to the Seraphic influence become radiant with its dawnlight. Their attitude to history is utterly unlike the contradictory approach of the Marxists who hold that we are carried forward on the stream of Determinism, yet work with fiendish haste to direct and hurry the process which is supposed to be self-propelled. Franciscan spirituality believes in co-operation with the Divine Will, that God's Kingdom may come and be co-terminous with the ends of the earth. Those inspired by that redemptive task may well chant like the music-makers:

"For we are afar with the dawning  
And the suns that are not yet high,  
And out of infinite morning  
Intrepid you hear us cry  
How, spite of your human scorning,  
Once more God's future draws nigh."



# Triumph of the Conservative-Progressives in the Catholic Church in the U. S.

Rev. Dr. Frederick J. Zwierlein—Rochester, N.Y.

## III

*This series of four articles constitutes Chapter XVIII of a forthcoming book, DOCUMENTARY HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES SINCE THE SECOND PLENARY COUNCIL OF BALTIMORE, 1866, by Dr. Zwierlein. A key to the sources used in this series is appended to this article.*

**M**SGR. SATOLLI'S ADDRESS at Pottsville was so unexpected in its content that reaction especially in the secular press was slow in coming. It was only on October 28, 1896, that the *Washington Post* commented:

Pope Leo in all his acts towards France and America has displayed favoritism for liberalism.

On the other hand, it is undeniable that Rome, and especially Catholic Rome, including the Sacred College of Cardinals, looks with horror on liberalism. To retain his favor with Leo XIII, it is claimed, and to assure himself the support of the College of Cardinals was the difficult task of Cardinal Satolli. Previous to Satolli's coming to America as delegate, Archbishop Ireland and the liberal party enjoyed special favor at the hands of Pope Leo.

Cardinal Satolli came, as was expected, to reconcile the two parties in the Church and it was supposed he would favor the liberal party. He came under the personal direction of Msgr. O'Connell, who has been for years the representative of the liberal party in Rome. Satolli took up his residence at the Catholic University, surrounded by Bishop Keane, Dr. Bouquillon, and Dr. O'Gorman, now Bishop of Sioux Falls. In his address to the Archbishops of the United States, dealing with the school question, his position was claimed to be in support of the liberal party and Archbishop Ireland. So far he carried out the policy of Leo XIII.

Now, to conciliate the powerful Metropolitan of New York, the Germans, the Jesuits,

and all others who looked upon the rise of liberalism as disastrous to the best interests of the Church, Cardinal Satolli removed from the Catholic University and took up residence in the Jesuit Parish of St. Aloysius. His secretary, Dr. Papi, resigned and entered the Jesuit Order. He became a great friend of Msgr. Schroeder, the German professor of Dogmatic Theology at the Catholic University and the powerful opponent of Bishop Keane's policy. Msgr. Schroeder accompanied Cardinal Satolli to Pottsville, Pa., when Satolli made the speech which gave the first intimation of his change of policy.

There had been indications of a change of policy even before this, as has been noted in the matter of the Chicago Parliament of Religion and also in the matter of secret societies. Besides, Leo XIII himself, in his encyclical of January 6, 1895, *Longinqua Oceani*, had warned the liberal-progressive ultra-Americanizers that it was erroneous to believe that the American system of separation of Church and State was an ideal one for all countries, although the Pope spoke in admiration of the Church's record in the United States since the simultaneous beginning of the fully organized Catholic Church and American Republic in 1790, recalling the various councils held, and praising the freedom extended by the State to the Church. If there was a failure to recognize the significance of this, there was no mistake possible in recognizing the blow to the liberals of the United States when Msgr. Denis J. O'Connell felt himself obliged on June 7, 1895, to submit a brief letter of resignation to Cardinal Gibbons who was then in Rome. Leo XIII had asked O'Connell to resign. The Jesuit Father Brandi of the *Civiltà Cattolica* wrote to Archbishop Corrigan on July 9, 1895:

The principal causes for O'Connell's dismissal were: first, neglect of duty by frequent long absences from Rome; second, lack of



confidence in the Rector on the part of the great majority of American Bishops.

A rumor was also current that O'Connell in public made a remark derogatory to both the Pope and Archbishop Satolli; and that when Leo XIII heard of this remark, he had immediately and deeply resented it. (NYAA.)

### *New Rector for American College*

Msgr. O'Connell did not represent the American Hierarchy, whose agent he was supposed to be, but the liberal-progressives, viz., Gibbons, Ireland, Keane and their partisans. William Henry O'Connell, a Boston priest, was chosen next by the Propaganda as Rector of the American College on November 18, 1895. The appointment was confirmed by the Pope. Father O'Connell was wise enough to learn a lesson from the fate of his predecessor. He accepted the rectorship on condition that the College Board of Archbishops agree with his view that "the Rector of the American College should be and remain, and if need be, belligerently neutral." He meant this to be a rule not only for himself, but also for others under him. For he wrote to Cardinal Gibbons on March 15, 1896; "I am determined that there shall be no one connected with the College who is in any way a party man or the agent of a party." (BAA) In the light of this it is significant that, amongst the liberal-progressives, neither Archbishop Keane (who had come to Rome to live after his removal from the rectorship of the Catholic University of America in Washington, September 15, 1896) nor Archbishop Ireland ever visited the American College in Rome in the time of William O'Connell's administration. Many years later, on January 26, 1904, Archbishop Messmer of Milwaukee wrote to Msgr. O'Connell how he felt towards him in 1895:

I was very angry with you, very angry, for the prominent and active part you took in the so-called liberal movement of American prelates. Common report, never contradicted, had it that you were the most active and influential agent of that party in Rome. True, I never doubted your good intentions; but on the other hand I had firmly set convictions regarding the consequences of that movement upon the Church in America. As I thought and felt, so felt thousands of our German Catholics, as you know. (ACUA)

### *Changes at the Catholic U.*

When the Holy Father asked Bishop McDonnell of Brooklyn if the Bishops were satisfied with the management of the American College, he replied in the negative, as he reported to Archbishop Corrigan on June 24, 1895). (NYAA) Cardinal Gibbons then made Msgr. Denis O'Connell his vicar in his titular church of Santa Maria in Trastevere in Rome. He had planned to dispel the clouds, in his *ad limina* visit to Rome in 1895: "These clouds of whispers and suspicion which so assiduously are gathered around the Holy Father in regard to Msgr. Satolli, in regard to the University, in regard to the general tendency of so-called 'liberalism' among us." Bishop Keane added, writing to Msgr. O'Connell on May 9, 1895: "The Cardinal himself so appreciated the position of the venerable old Pope, so assailed on all sides with attacks on the principles which he has thus far so nobly upheld, he came to so appreciate the need of the Pope's hearing something of the right side and getting some moral encouragement and moral support in the stand he is making, that he was ready, as Msgr. Satolli urged, to start early in June." (RIDA) Bishop Keane did not apparently expect the blow that came September 15, 1895, when Leo XIII informed Bishop Keane through Cardinal Gibbons that his resignation as Rector of the Catholic University would be accepted while due regard to his person and dignity would be recognized by his elevation to the rank of Archbishop. He was given the choice either to remain in America or come to Rome. The Holy Father promised him a metropolitan see in the United States in case American Bishops elected him to one. If, however, he preferred to come to Rome, the Pope offered him a position among the consultors of the Congregation of Studies and the Congregation of Propaganda. (*Cath. U. Bulletin*, October 1896, p. 583) Bishop Keane wrote to Leo XIII on September 29, 1896, that he chose to remain in America in tranquility and peace, without any official position whatever. (*Ibid.*, p. 584) The text of the papal removal of Bishop Keane from the rectorship of the Catholic University was given to the public in Washington on October 5, 1896, and the same day Archbishop Ireland had the following interview spread throughout the country in the telegraph dispatches:

The letter of the Pope, a copy of which I have on my table, simply established for the



Washington University the rule which generally obtains in other Roman Catholic Universities, that the term of office of the rector be limited to a fixed number of years. The reasons for a rule of this kind are obvious. A university is too important an institution to be at any time constrained, under a plea of personal rights or personal equity, to retain as its rector a man who would no longer be the best to be found. The present constitution of the Washington University specified no limit to the holding of the office of rector. The defect will be remedied at the next meeting of the directory, October 21st.

At the same meeting Bishop Keane may possibly be chosen to be his own successor. His election would, beyond all doubt, be ratified by the Roman authorities. Bishop Keane is thoroughly identified with the University. His success in the administration of the institution has been marked. Especially has he been a most valuable factor in gathering funds for endowments. To disassociate him now from the University would be to doom it to death. Apart from the original gift of \$250,000 (?) by Miss Caldwell, all the money brought to the University has been the result of Bishop Keane's zeal and influence. No Roman Catholic clergyman in the country could do the work which he is doing and which he will continue to do.

When William Purcell published this interview in the *Rochester Union and Adviser* on November 16, 1896, he admitted the Pope's great charity, observing, however: "When his plain and positive direction and Archbishop Ireland's equally plain and positive contempt for and rebellion against that direction came simultaneously over the wire to the *Union*, a doubt lodged in its mind whether the Pope's mantle of charity was quite wide enough to reach from Rome to St. Paul and cover this studied preaching of the gospel of insubordination by the Archbishop of St. Paul. The dispatches from Rome cover the reasonableness of that doubt." Bishop McQuaid was also led by the logic of events to write to Archbishop Corrigan on October 3, 1896:

The news from Rome is astounding. The failure of the University is known in Rome at last, and the blame is thrown on Keane. Much of it is due to him, but other causes

are there. These causes are irremediable now. The failure implicates the Holy Father who was made to father the undertaking from the beginning.

What collapses on every side! Gibbons, Ireland, and Keane! ! ! They were cock of the walk for a while and dictated to the country and thought to run our dioceses for us. They may change their policy and repent. They never can repair the harm done in the past. Father Fedigan was here ten or twelve days ago. I did not meet him, being out of town at the time. A priest told me that his object in coming to Rochester was to bring about a *rapprochement* between Keane and myself. This is best obtained by each keeping far from the other. I imagine, however, that he had in view a different purpose. It seems to me that he wished to bespeak my good will in favor of Martinelli. This was unnecessary as Martinelli, or any other delegate, is sure to have my best wishes and my help. (NYAA: Bps. & Dignitaries, 1896)

There had been changes of policy, both at the Apostolic Delegation in Washington and elsewhere. Thus Bishop McQuaid had even referred, in a letter to his Metropolitan, September 19, 1896, to Archbishop Ireland's conversion as "just in time," adding fervently: "I hope it will be permanent." (*Ibid.*) Furthermore, Cardinal Gibbons denied publicly on October 12, 1896, "any disagreement or antagonism or want of harmony among the members of the Board of Directors of the University of Washington." At the same time he declared: "In their next meeting, there will be only one object and aim and that will be to select a worthy successor to Bishop Keane who will labor to secure the best interests of the university." (*Rochester Un. & Adv.*, October 12, 1896) Nevertheless, there was some agitation for the selection of a successor at least in harmony with the tendencies of Bishop Keane. This caused Mr. Purcell to state in his paper on October 26, 1896:

If the retirement of Bishop Keane, by invitation of the Pope, simultaneously with the advent of Msgr. Martinelli, new Papal Delegate as advised by Msgr. Satolli, former Papal Delegate, means anything, it means that the "tendencies of Bishop Keane" are



no longer to tend. If it were otherwise, the proper thing to have been done would be the re-election of Bishop Keane, as proposed by Archbishop Ireland the moment Bishop Keane's deposition was announced, in spite of the decision of the Pope that he must go and some one else take his place.

One of the tendencies of Bishop Keane has been, wittingly or unwittingly, to impose upon the Protestant public the absurd notion that there is, in the Catholic Hierarchy and citizenship of this country, a distinction of Americanism and non-Americanism, of Liberalism and Ultramontaniam. And the last act of the Board of Directors of the Catholic University yesterday, before adjournment, was to pass and promulgate a resolution of repudiation of the nonsense, which is thus set forth in the morning's dispatches from Washington:

"The Board of Directors of the University authorized the following official statement to be made, owing to the published reports that there had been internal dissensions in the Church: 'The Board wishes it to be understood by the public that there are absolutely no factions or sectional difficulties among the members. The election of candidates for the rectorship was practically unanimous. To speak of the triumph of this or that party, of Conservatism or Liberalism, Nationalism or Americanism, is to misrepresent the whole situation. All the members of the Board are equally American in spirit. They have but one thought and that is the welfare of the University and its speedy progress to the highest Catholic education!'"

The statement has to be taken with a large dose of salt. In fact, the official statement did not put an end to reports to the contrary, either in the public press or in private correspondence. As late as November 13, 1896, Bishop McQuaid wrote to Archbishop Corrigan:

The long cablegram from Rome in yesterday's *New York Journal* reads to me like the truth. They are determined to break up Liberalism in the University as its center and thus in the U. S.

The forbearance of Rome deceived the poor

fellows. But at their age, they ought to have known better. They are not talking now of knocking your mitre or mine off our heads. They had things their own way for a long while. (NYAA: Bps. & Dignitaries, 18)

According to this cablegram, Archbishop Ireland, designated as an "apostle of heresy," was to be summoned to Rome, and Satolli was said to have counseled the Holy Father to depose some of the professors at the University because they were dangerous disciples of Keane. Rumors of this kind proved so disturbing to Archbishop Ireland that he wrote to Cardinal Gibbons on December 2, 1896:

Many Americans are beginning to believe that there is some truth in all these reports of papal disfavor. Something must be done to stop this dreadful and diabolical conspiracy.

Of course, Bishop Keane's presence in Rome will be a wonderful help. Our enemies did not know what they were doing when they had him removed from Washington. Was not Satolli's letter sweet? I frightened him in my last interview in Brooklyn. Nothing but stern courage on our part will avert disaster from us. We are timid children, and we are treated as children. Our enemies are not timid.

The University is dead: nothing can revive it. The Jesuits have triumphed there for good. (BAA:94-U-1)

(To be concluded)

### Sources

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- BAA: Baltimore Archdiocesan Archives
- CDA: Covington Diocesan Archives
- CHSA: Catholic Historical Society Archives (Philadelphia Seminary, Overbrook, Pa.)
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- NOAA: New Orleans Archdiocesan Archives
- NYAA: New York Archdiocesan Archives
- RIDA: Richmond Diocesan Archives
- RODA: Rochester Diocesan Archives (St. Bernard's Seminary)
- SPAA: St. Paul Archdiocesan Archives



# Warder's Review

## *Public Housing Problems*

EXPERIMENT WITH PUBLIC HOUSING in the United States thus far has proven much less than satisfactory. Not only have the buildings of public housing projects begun rapidly to deteriorate under abuse and misuse by the tenants, but life itself in such dwellings has been adversely affected by a rampant irresponsibility and carelessness. In some instances, misconduct and crime in the housing units have reached such proportions that law-abiding citizens have found it necessary to move.

These problems were confronted by Msgr. John O'Grady, Secretary of the National Conference of Catholic Charities, when he recently testified before a subcommittee of the House of Representatives on banking and currency. Charging that "one of the factors that has brought public housing to its present lowest state is the lack of proper management," Msgr. O'Grady said that "many of the families with good standards live in fear of the other families in some projects," and that "law enforcement has been reduced to a minimum in many of the projects." In this connection, he said that "no effort has been made to build up leadership within the projects." He asked: "Why can't the same things be done there that are done through self-help organizations in other parts of the city?"

"We have in the projects a greater concentration of problems than we would find in other sections," continued Msgr. O'Grady. "The whole policy of removing families from the projects after their income has increased and their standard of living improved, tends to make for greater concentration of problem families. If the families were permitted to remain for a longer period and given a chance of building up an equity, and if we had good management and the type of skills necessary for proper community leadership, we should be able to make over many of the housing projects during the next two or three years."

Toward the solution of the problems now affecting our housing projects, the veteran sociologist advocated:

That the fullest use be made of the tenants in the administration of housing projects.

That a specific program for training housing managers be set up.

That a training program for community leaders be set up.

That sufficient funds be set aside in the budgets of local Housing Authorities to carry out the basic objectives in the training of community leaders, in giving tenants an equity in the projects that will enable them to purchase the units in a period of forty years, with the opportunity of accelerating payments.

That tenants be given incentives to build up individual or a cooperative ownership program.

That in all new projects, units as far as possible should lend themselves to purchase on an individual ownership basis.

Msgr. O'Grady's approach to the problems he discusses is both reasonable and realistic. The real merit of his solution lies in the focussing of responsibility in the individual and small community, where it belongs. The Monsignor does not follow the prevailing fad of letting the government do the job for us.

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To accept co-existence on Soviet terms as a permanent design for international life is to open the way to the abandonment of Christian hope, and to the repudiation of absolute moral standards of right and wrong. The alternative is not a declaration of war with its likelihood of universal destruction; it is rather strength in resistance to Communism at every level, from the minds of free men up to the strategy of the United Nations, with truth and justice made to prevail in every sphere of life—personal, social, national and international. This much at least is demanded of us; for what we must also seek, we quote from the Pope: "The desire for peace—free man's most valuable possession, this life's inestimable treasure, peace—is the fruit of men's effort, but also a precious gift of God." Add the strength of prayer and trust in God to relentless vigilance and courage in resistance, and the threat to the world will be contained and ultimately eliminated—perhaps sooner than we dare to hope.

*Zealandia*, June 19



# Contemporary Opinion

FROM THE DAYS of the early nineteenth century up to Wilson and Roosevelt, Lloyd George and Attlee, Clemenceau and Daladier, these "democratists," this entire exclusive "liberal" Establishment, have totally misunderstood the nature of man, the intrinsic character of our civilization, the innate trends of collective masses, the nature of technology and economy, the religious forces and the logical conclusions of irreligious attitudes, the implications of democracy, nationalism, totalitarianism, and every form of determinism. They have always misjudged the contemporary scene and acted with an air of arrogant infallibility on the wrong assumptions until we have all finally ended in our present frightful predicament.

E. v. KUEHNELT LEDDIN, in  
*National Review*, August 16

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Simultaneous with the rise of nationalism and the increase in racial tension (in Africa) is another basic trend—that of detribalization. The African is undergoing in a matter of decades a socio-economic revolution that took Western Europe centuries to achieve. Such a rapid, sweeping transformation is not without its tensions, uneasiness, and dangers.

Western institutions are replacing tribal ones; Western culture is being superimposed upon tribal customs and mores. As a consequence, the traditional tribal pattern of living, thinking, and working is breaking up. The African is learning the principles of Christianity or Islam to replace his pagan or animistic cults. Urbanism is replacing communal living. Western-type social classes are developing, which did not exist before. Money economies and industrialized economic activity are appearing where before one found only the subsistence farmer and nomadic herdsman.

The pace of detribalization, as the pace toward self-government, is as uneven as the Western impact is varied. The African thus finds himself cut loose from the old, not yet able to absorb the new, and groping for new principles to give meaning to his place in society. The resultant atmosphere is as electric as that of an African tribal dance.

JULIUS C. HOLMES<sup>1)</sup>

France, of course, is her own advertisement. Her films are no more a guide to the character of French life than is Hollywood in any way representative of the virility of American culture. Nations, like men, are complex, and it takes long and serious investigation to assess their true character.

And of all the nations of the world France is the most paradoxical. Those who know her best, including her own children, are the most hesitant to make any judgment about her. Those who judge are the casual visitors, and they are all too apt to return to their own countries and publish reports that only two per cent of Frenchmen make their Easter duties.

Yet it is important to know the facts about the Church in France because when one thinks of Catholicism one instinctively adverts to Lourdes, to St. Vincent de Paul, to the Cure d'Ars.

Are these merely historical anachronisms these days, or does the stream of faith that produced so many saints in the Church's calendar and contributed so much to Catholic culture still run strongly beneath the surface of French life?

D. P. O'CONNELL in  
*Zealandia*, May 8

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Of late one hears it said more frequently that the Catholic Church has come of age in the United States, and that in more ways than its impressive numerical total, probably not far from forty million adherents, would give to it. That this maturing process is no mere idle speculation is evidenced by a number of signs and trends at this point of the mid-century. One of these signs is, I think, the serious and scholarly works on the history of the American Church that have been appearing with increasing frequency in recent years. Not only Catholic historians themselves, but their non-Catholic colleagues, are now furnishing the reading public with a lengthening shelf of books which present the Church in an objective manner, with its lights and shadows, its strengths and its weaknesses. Thus discriminating readers are being put in a position to know at first hand an international institution which has risen from the status of the Church of a despised minority at the birth of the Republic to that of the country's largest religious denomination, which

<sup>1)</sup> From an address, "Africa: Its challenge to the West," Dept. of State Bulletin, February 17, 1958.



bids fair to have a deepening influence upon the American scene in the years ahead.

MSGR. JOHN TRACY ELLIS, in  
*Theological Studies*, June, 1958

Catholics of ability, training, experience are under special responsibilities to God and their fellowmen, for their advantages are not only for themselves but also for their fellowmen. They should go "all out" to take an active and enlightened part in industrial, agricultural, social, civic and national life. The terms of their special service of God must be the terms of their environment and occupation.

A Catholic must be a progressive in the best sense of that word. A Catholic community should be leading, not merely following in the progressive development of God's world for the use and benefit of God's creatures. A Catholic businessman should be a better businessman because he is a Catholic, a better farmer, a better tradesman, a better worker, better in the terms of his occupational activity as he is the follower of One of whom it was said "He did all things well."

*Hibernia*, June, 1958

The liturgy is still the means for sanctifying modern man, but, as we have already seen, the liturgy can only successfully mediate between God and man when it has the advantage of suitable socio-historical circumstances, i.e., not only the cooperation of nature but also of culture, man's second nature. The Topsy-like growth of cities since the Renaissance has produced urban conditions unfavorable for the blossoming of liturgical values.

All of which means that liturgical revival must look to the creation of an urban civilization which is bio-technical, where life is once again ruled by organic rather than mechanical rhythms. Whereas city planning seeks to rejuvenate the human community, the liturgical movement strives to revivify the supernatural community.

Neither city planning nor the liturgical movement can afford to ignore one another, for they are both working toward complementary ends, namely the perfection and happiness of man.

NEIL P. HURLEY, S.J.  
*Worship*, Sept., 1958

## Fragments

"THE MOST NOTABLE and profitable achievement Satan has gained for himself lies in the fact that he has gotten the world to disbelieve in him." (*Pusillum*, Vol. III)

"There is no justice which is not preceded and prepared by the warmth of charity." (Pope Pius XII to members of the Christian Association of Italian Workers, May 1)

"A wise government will encourage vigor of family life, will encourage families everywhere to the utmost responsibility and self-reliance." (Rev. Paul Crane, S.J., quoted in *The Monitor*, May 30)

When we no longer see God in the world about us, then the flesh uses it as an allure; the devil transforms it into a rendezvous with all that is exciting, desirable and luxurious; concupiscence colors it with a lusting after things that to us are morally indigestible. (Bishop John King Mussio, quoted in *The Catholic Standard and Times*, June 27)

The right to liberty in the field of education does not mean segregation in government schools, but, rather, the setting up of new conditions under which, by means of tax exemptions or other helps, parents can send their children to private schools if they so choose. (Ralph Courtney in *Threefold*, May-June, 1958)

The first mental hospital in North America was founded at Quebec in 1714 by Bishop Jean St. Valier.

We Catholics must not only lift up our hearts to God; we must also dilate our souls with love for the whole human race. We must regard all men as our brothers and expend ourselves to help them in their needs. In that way we will find our own burdens and problems much easier to bear. But this is not the limit of our widened outlook. We must forget ourselves in the endeavor to unite, at least by our prayers, all men in the saving love of Christ. (*The Southern Cross*, July 2)



# THE SOCIAL APOSTOLATE

Theory — Procedure — Action

## *A Monument to Catholic Social Awareness\**

IN PONDERING THE significance of the fiftieth anniversary of the Central Bureau of the Catholic Central Union (Verein), it is necessary for us at the outset to correctly identify this rather unique institution. Although its pursuits are many and varied, the Central Bureau has one clearly defined purpose: it was founded to foster social thought and action. You might say that it was intended to be the counterpart, in the realm of matters human and social, of the physical science laboratory whence have come forth in this century technological wonders in such profusion.

The great tragedy, which we as a nation are still far from recognizing, is that, while the importance of physical research is generally appreciated, the cogency of moral and ethical principles is generally ignored. Thus our social thinking not only lags behind our advancement in the physical sciences, but the extent of that lag seems to become greater by the year. The results are baneful to the point of being disastrous. So many contrivances and devices, the fruits of our scientific progress, become bitter fruits and bring man disillusionment and frustration, not because of any evil inherent in them, but because morally, spiritually and socially maladjusted man does not know how to employ them to his true gain. "One would say," decries the Holy Father, "that humanity today, which has been able to build the marvellous complex machine of the modern world, subjugating to its service the tremendous forces of nature, now appears incapable of controlling these forces—as though the rudder has slipped from its hands—and so it is in peril of being overthrown and crushed by them." (Christmas Message, 1952)

The great Social Question, as we know it today and as it was detected by men of insight a hundred years ago, derives originally from the Industrial Revolution which began the grim process of the depersonalization of man and the fragmentation of society. A hundred years ago, even as now, men generally were so taken up

with the "miracles" of science that they did not see, or cared not to see, the moral and social cankers that began to gnaw away the last vestiges of the Christian basis of our social structure. The immediate results of the Industrial Revolution were the impoverishment of people who became the masses, the exploitation of human labor, the unhealthy crowding of people into dirty and unhealthy industrial centers, the callous control of the destinies of the masses by unscrupulous economic manipulations, and many other abuses which reflected the various facets of the great Social Question.

In world affairs the repercussions of the Industrial Revolution were no less pronounced. An exaggerated nationalism soon asserted itself and became a formidable threat to world peace. Also, the potential for destructive warfare was increased immeasurably as factories poured out ever deadlier weapons in greater and greater abundance. Mechanized warfare on the land and the sea and in the air, chemical warfare in the form of poisonous gas—all gave to military combat a scope and destructiveness to startle the wildest imagination. All these man-made forces were unleashed in a conflict aptly called a world war. This was the first, but unfortunately not the last, such experience for the human race. World War I was a conflict involving the world: while virtually all the larger nations of Europe and Asia were combatants, all other nations were severely affected in their economies.

Our twentieth century, which began on such a high note of optimism, soon gave indications that it was destined to become an age of unprecedented social and political unrest. With the invention of the machine, man had thought that he had come upon the instrument of complete emancipation from his Creator. It is not an exaggeration to say that Western man swaggered into the twentieth century, drunk with the consciousness of new knowledge and new power that were his. Not a few voices were heard announcing the attainment of the millenium; war was unthinkable because men had become too smart to engage in bloodshed on a field of battle. This foolish optimism vanished in thin air when, shortly after

\*) An address to the 103rd Annual Convention of the Catholic Central Union (Verein), August 4, 1958.



the first decade of this century, Europe was plunged into its first of two great blood baths.

While the shallow optimism which greeted the twentieth century was widely shared in secular circles, particularly in the world of business, it did not impress all men of position. Perhaps no one read the signs of the times with more accuracy than did St. Pius X who assumed the Supreme Pontificate in 1903. History relates that his election to the Chair of Peter brought tears streaming down his kindly face. In his first public official document after his coronation, St. Pius discloses that one of the reasons why he wept upon being elected, and why he was so reluctant to assume the highest office in the Church, was the frightful condition of the world morally. He saw humanity apostatized from God. Scientific progress, which could and should have been a boon to man, served only to inflate his ego and engender in him a false sense of independence from God. A poisonous secularism had infected human thought with the result that God, religion and morality were completely excluded from public life. Perhaps nothing betrays the secularist spirit of this hapless twentieth century as boldly as does the Versailles Peace Treaty which was signed after World War I. Whereas it had been customary for national agreements to begin "In the Name of the Triune God," or with some such religious affirmation, the Versailles document begins "In the Name of the Sovereign Nations, etc." The sovereignty and self-sufficiency of man thus became clearly established.

It was this spirit which literally frightened St. Pius X and impelled him to summon all Catholics to the great mission of reclaiming the world for Christ. Toward accomplishing this great and important task he made special appeals to the laity in the Church. It was they, he reasoned, who are in direct contact with the world. It must be through them that Christ is brought to the world, and the world brought back to Christ. He spoke of their efforts as "Catholic Action."

While the Industrial Revolution made its impact on every Western nation to greater or lesser extent, nowhere were its technological aspects pushed to greater advantage than in the United States. Today we are the strongest and richest nation in the world, economically and militarily. Yet we are the youngest of the larger nations. Our phenomenal rise was possible only because of the machine and a wealth of neutral resources.

The beginning of our nation coincides roughly with that of the machine. Hence it was that the country which only a few years previously had been the baby in the family of nations, had quickly emerged as the most prosperous. We had a high degree of economic security, at least by comparison with most other nations. Political and military security was also ours because of friendly borders and impregnable natural frontiers. We were manifestly the nation of destiny in this twentieth century.

Our unquestioned greatness and the almost certain prospects of an even brighter future gave our nation a well-founded self-confidence. Even in the realm of the spirit, conditions were quite gratifying, although there were unmistakable shadows. Hardy immigrants came to our shores by the millions. Many of these were Catholics who brought with them a robust faith. Largely through them the religious complexion of America soon began to change. If Catholics in our country today are vastly more than a negligible minority, this fact is in large measure attributable to the immigration of the past century.

With all these advantages, spiritual, economic and political, the United States did constitute, at least in a measure, a nation apart. Could we be immune to the forces of moral and social deterioration which were afflicting other nations? Did the great and perplexing Social Question exist in our land? There were those, even among Catholics, who said an emphatic "No." Nothing can blind people to their defects and shortcomings quite so effectively as can success. And at the turn of the century we were a most successful nation. Yet we were, as a nation, very much "of this world," and willy-nilly a part of the world picture which so distressed St. Pius X at his accession to the Pontifical Throne. Catholics in the United States were generally absorbed with their own religious tasks and preoccupations. It is not so very many years ago that the Church in our country emerged from the missionary status. Thus preoccupied, they had a tendency to view the mere possibility of a social or political upheaval as very remote. Such movements as Socialism, Communism, Anarchism, etc., were bearded specters of a distant foreign clime and completely alien to the American spirit and genius.

Yet, there were exceptions among these American Catholics. The most outstanding and artic-



ulate among these exceptions was a well-organized society, the Catholic Central Verein. It is now generally recognized that the Central Verein was virtually the only group of Catholics in our country to discuss the Social Question prior to the great depression thirty years ago. Next to their loyalty to the Church and the Holy Father, the most distinguishing mark of Central Verein members was their social consciousness, their social awareness, which enabled them to detect social problems and recognize opportunities for social action at a time when people generally, Catholics included, were being lulled into a false sense of security by the vaunted progress of the age. It seems that Catholics may never forget the warning of our Saviour: "Wonder not if the world hates you." We may never look to the world as our ally in the cause of justice and truth. Certainly this was patently obvious fifty and a hundred years ago as the First Technological Revolution was reaching its peak.

If the world was startled by the terrifying picture of social and moral conditions, as painted by St. Pius X who saw the human race of his day apostatized from God, members of the Central Verein were not. They had long since come to know the value, nay the necessity of a Christian offensive. That is why they built their own Catholic parochial schools, at great material sacrifice, and sometimes in the face of opposition from fellow Catholics. Today we take our wonderful parochial school system as a thing so much for granted. We owe that system principally to the ingenuity, the zeal, the social awareness of the Catholic Central Verein members. Incidentally, it is one of the vagaries of some of our Catholic historians that they classify Bishops closely identified with the old Verein as "reactionaries." When compared to irresponsible and shallow Liberals, these Bishops may appear as reactionary; they were, in truth, progressive in the finest sense of that term. Our parochial school system could hardly be the product of a reactionary mentality. Neither could other measures adopted by the Central Verein to protect the spiritual and temporal interests of Catholics almost a century ago. Such measures included the organization of hundreds, even thousands, of parish benevolent societies to provide economic security and insure spiritual stability to the workingman. Incidentally, such societies, which began to make their appearance in our country in the

forties of the last century, were recommended by Pope Leo XIII in his encyclical on the Working Classes, issued in 1891.

The social awareness of Central Verein members prompted them to recognize their duties of citizenship in a country ruled by a representative government. Although they did not use the term they performed one of the most important phases of Catholic Social Action, viz., the promotion of sound legislation and the opposing of harmful legislative acts. In similar vein they espoused a very successful and enlightened Catholic press. They pleaded the cause of the workingman, demonstrated his right to organize and his right to a living wage. They even set up their own employment centers.

Why could the Central Verein achieve all this at a time when interest in such matters was not as fashionable as it is today? Why? Because the Central Verein members were serious and observant. They were factual in the true sense: they saw facts and interpreted them fearlessly. They did not believe that we had reached the millenium and that America was Paradise regained. They saw that religion and morality were not taught in public schools. So they wanted no part of them for their children. They saw labor crushed by the oppression of long hours, insufficient pay, sweatshop conditions. They saw strikes attended by violence and bloodshed. These spectacles told them that we did have a social question, that our society was sick. Otherwise, how explain a host of other prevalent evils, such as bigotry, social tensions, economic class warfare, the recurring economic crises and panics, etc.? The Central Vereiners witnessed these phenomena and interpreted them, not as passing events or adventitious occurrences, but as symptoms of moral and social dislocations that called not for palliatives but for radical cures.

This was the mentality of the Verein virtually from its inception 103 years ago. Its program was clearly one of social action inspired by a seriousness and forthrightness that compel the admiration of all. When, therefore, St. Pius X in 1903 issued his resolute summons to the laity to take up the spiritual arms of Christ for the cause of God in a secularistic society, the men of the Central Verein were ready. Above all, they did not say, as is often the case with American Catholics: "He does not mean us. We are different. America has no Social Question." Neither



did they choose to rest on their laurels, although by 1903 their great organization had already achieved distinction in the field of social action—a distinction that won recognition even from the Holy See.

The reaction of the Central Verein to the summons of St. Pius X was in keeping with its best spirit and tradition. "We must do more," the members vowed. "We must formulate a more effective program. We must co-ordinate our efforts. We must, above all, study the Social Question more intently and diffuse the knowledge of Catholic social principles more widely."

Noble aspirations, indeed! But how translate into reality so beautiful a dream? The task was difficult, the more so because this was pioneer effort; there was no existing plan, program or institution to serve as a type. The only alternative was experiment. This the Central Verein did with a *Volksverein*, a Catholic Action society within the Central Verein itself. But this experiment proved abortive. A second approach was the formation of a very selective Committee on Social Action in 1907. This committee was charged with the difficult task of providing what we might call a blueprint of a program of Catholic Social Action that would be at once practical, effective and pertinent to the exigencies of the times. Such a blueprint was presented at our 1908 convention and the net result, as you know, was the founding of the Central Bureau in St. Louis.

In founding the Central Bureau, the Committee on Social Action, I dare say, was inspired from above. Certainly it was heavenly intervention which made it possible for the Committee to secure as the first director of the Central Bureau Frederick P. Kenkel, Christian gentleman, scholar, peerless leader and seer. I forego at this time further reference to this tremendous personality, so well known and beloved to all of you.

The point I wish to make is that the Central Bureau was the Central Verein's answer to the Social Question fifty years ago. Had there been no Social Question, would the Bureau have been founded? God alone knows for certainty. This

we do know, that the lot of the Church in this world is never easy, that justice and charity do not spring up in men's hearts with a native spontaneity, that this world is, was and will be a vale of tears. It is such factors which make the social apostolate such a necessity and an institution like the Central Bureau so useful.

For fifty years this unique social laboratory has gone its quiet way, evolving its program, adjusting its technique, always with its one great purpose in mind: Christian social reconstruction. Its accomplishments, the measure of its success are, of course, difficult to gauge. The Central Bureau's annual reports disclose in a rather prosaic manner achievements which at times border on the phenomenal. Some day a student of sociology will study these reports and estimate the effectiveness of the Central Bureau. The results of such a study, I am convinced, will be a cause of edification and even astonishment to all. And yet, the true extent of the Bureau's worth and effectiveness cannot be told in cold figures.

Fifty years have passed since the Central Bureau became a reality. What earth-shaking changes have transpired in this interval! There have been two world wars; the second was more aptly termed a "global conflict." We find ourselves in the grip of the Second Industrial Revolution. Science has given us atomic power, automation, television, radar, vehicles which travel at supersonic speed, man-made earth satellites, guided missiles, and other wonders that tell of our great progress in learning the secrets of nature. As a result of these scientific advances, we have a plethora of new spiritual, moral and social problems. In a word, the great Social Question has been aggravated seriously. There is greater need than ever for Catholic initiative, for Catholic social awareness. Hence, if the Central Bureau had an important mission to fulfill fifty years ago in the days of the First Technological Revolution, it has even a more pressing mission today. God grant it to live up to its greater responsibility.

MSGR. SUREN



# HISTORICAL STUDIES AND NOTES

## HISTORY OF THE ALLEGHENY COUNTY BRANCH OF THE ROMAN CATHOLIC CENTRAL VEREIN, 1908

THE ALLEGHENY COUNTY BRANCH of the Central Verein of America was established by affiliation of the Allegheny County Branch of the German Roman Catholic *Staats Verband* (State Branch) of Pennsylvania with the Roman Catholic Central Verein of America in 1908. On May 17, 1908, the delegates of the city and district of Pittsburgh, elected for the Fifteenth General Meeting of the German Roman Catholic *Staats Verband* of Pennsylvania scheduled for Sharpsburg, Pa., May 31-June 2, 1908, held a meeting in old St. Philomena's Hall, Pittsburgh, in which the following proposition was adopted: A committee of seven be nominated to find ways and means to establish the German Roman Catholic Branch of Allegheny County, intended to include all societies affiliated with German Catholic congregations. Thereupon the president of the *Staats Verband* of Pennsylvania, F. W. Immekus, nominated the following committee: Felix Maire (chairman), John C. Wurdack, Joseph Stockhausen, F. X. Fuchs, William Meis, Herman Seidel and Thomas S. Spoerlein.

The committee met on June 21, 1908, in the old St. Philomena's Hall and began to function with Felix Maire as chairman and Thomas Spoerlein as secretary. A motion was made by Mr. Stockhausen to establish a branch of the Central Verein. Seconded by Mr. F. X. Fuchs, the motion carried unanimously. In the same meeting the matter of publishing a German Catholic newspaper was discussed, but no action was taken.

The second meeting of this committee was held on June 26, 1908. Present were Messrs. Maire, Stockhausen, Fuchs, Wurdach and Spoerlein. The committee decided to seek the permission of the Rt. Rev. Bishop before further steps were to be taken in the matter of establishing a branch of the Central Verein. The following letter was unanimously authorized by the committee: "We, the undersigned, hereby ask your permission and approval to organize a county association of German Roman Catholic societies of Allegheny County. The object of this association shall be: To promote the Catholic interests in Allegheny

County and, in order to accomplish this, to unite all German Roman Catholic societies of Allegheny County into one association, thereby also to strengthen the federation of all Catholic societies."

The secretary was instructed to have this appeal printed. The committee agreed to hand the copy of the appeal to Rt. Rev. Bishop personally on July 2, 1908. On the appointed day the committee paid a visit to the Bishop and delivered to him the letter which was signed by Messrs. Maire, Wurdach, Stockhausen, Fuchs and Spoerlein. The Bishop granted the permission with the condition that this new organization shall not prejudice the then-existing English County Federation. The committee assured him that the contemplated German association would cooperate with the English Federation and that the draft of the constitution would be first submitted to him for approval. Thereupon the committee met and decided to call a general meeting of all German Roman Catholic societies for Sunday, August 16, 1908, in the old St. Philomena's Hall. Every society was asked to send two delegates. The secretary was instructed to mail a copy of the following invitation to the various societies and their pastors.

"The undersigned committee invites your society to send two delegates to the special meeting to be held in old St. Philomena's Hall, 14th and Penn Ave., Sunday, August 16, at 3 o'clock P.M. The purpose of this meeting is to establish a county association of all Catholic societies affiliated with German Roman Catholic congregations of Allegheny County. By such an association all affairs of a local nature which affect the interest of our Mother the Church and our holy religion and which cannot well be settled by the separate societies, may be effectively handled and brought to a satisfactory solution by this county association. We have obtained the permission of the Rt. Rev. Bishop and we expect, therefore, that every society will be represented at this meeting. Furthermore, we expect that no society will refuse to affiliate with this association. Always bear in mind: Unity is strength."

The invitation, dated July 9, 1908, carried the names of the committee: Felix Maire, chairman, H. C. Wurbach, Jos. Stockhausen, F. X. Fuchs, Wm. Meis, Herman Seidel, Thomas Spoerlein, secretary.

At the meeting of July 30, 1908, the secretary reported that he had mailed the above invitation to one-hundred-seventeen societies. Thereupon he was instructed to send the same invitation to the German Catholic priests.

The general meeting, called for August 16, 1908, by the Committee on Ways and Means, was held in old St. Philomena's Hall and was called to order by the chairman of the committee, Felix Maire. The Rev. Capuchin Father John Chrysostomus Jacob recited the invocation. Thomas Spoerlein acted as secretary. Mr. Felix Maire explained to the delegates the purpose of the meeting in greater detail, stating that the committee had faithfully discharged its commission and had obtained the permission of the Rt. Rev. Bishop. The roll call revealed that 98 delegates representing 52 societies were present. Rev. Father Henry Otterbein, C.S.S.R., pastor of St. Philomena's Church, was also present. Thereupon Rev. Father Chrysostom, O.F.M. Cap., delivered a spirited address on the necessity of cooperation of societies in general and on the foundation of such associations in particular, pointing to the German Centre Party as an inspiring example of efficiency. A long discussion followed on the feasibility of founding the proposed association. Finally, a motion was made by Mr. Emil Brueckner, seconded by Philip Killmeyer, to establish an association of the societies of the German Catholic congregations of Allegheny County. This motion carried unanimously.

Election of the temporary officers followed. The following officers were elected by acclamation: Felix Maire, president; John Eibeck, vice-president; Thomas S. Spoerlein, secretary; F. X. Fuchs, treasurer. The election was followed by the appointment of two priests and three laymen to act as a committee for drafting the constitution of the new association. The priests of this committee were the Rev. John Chrysostom Jacob, O.F.M. Cap., and the Rev. George Guenther; the laymen were Emil Brueckner, F. X. Goltz and Herman L. Wernert. Finally the president thanked members of the Committee on Ways

and Means for the good work they had done. He also thanked the Rev. Father Otterbein for the free use of the hall, and Charles J. Jaegle for printing, without charge, the material furnished to the committee. Mr. Jos. J. Renvers of Branch I of the Knights of St. George received an expression of appreciation for the decoration of the hall and the refreshments. Finally all were thanked who in one way or another promoted the organization of the association. The meeting was closed with prayer by the Rev. Fr. John Chrysostom Jacob, O.F.M. Cap.

On Sunday, October 18, 1908, a meeting of the delegates of the Allegheny County *Verband* of the German Roman Catholic Societies was held to ratify the draft of the constitution. This meeting in the hall of Holy Trinity Church was opened with prayer recited by the Rev. Vincent Metzler, O.C.C., assistant pastor of Holy Trinity Church. Felix Maire acted as chairman and Thomas S. Spoerlein as secretary. Mr. Maire made an address to the delegates. Father Vincent extended to the delegates a word of welcome and begged all to cooperate in the aims of the association, invoking God's blessing on the undertaking. The roll call disclosed the presence of about sixty delegates representing thirty-one societies. The report of the preceding meeting was read and adopted unanimously. In the absence of the Rev. John Chrysostom Jacob, the chairman of the Constitution Committee, Mr. Emil Brueckner, read the report. The meeting voted to read each paragraph of the drafted constitution separately. Only a few corrections were made and the committee was charged to submit the constitution to the Rt. Rev. Bishop for approval. Mr. F. X. Fuchs reported that the use of St. Augustine's Hall had been granted for the next meeting. This report was accepted with an expression of thanks. Encouraging speeches were delivered by Messrs. John Eibeck and Jos. J. Wattmann in favor of the contemplated association. Mr. Joseph Irlbacher thereupon spoke on the great celebration of the jubilee of Pope Leo XIII, planned by the Catholics of the Diocese of Pittsburgh for Sunday, November 15, 1908, in the Exhibition Hall of the city. The motion was carried unanimously that all societies were to be present at this demonstration. Finally the meeting expressed its thanks to the pastor of Holy Trinity Church, Father Sebastian Urneur, O.C.C., for the use of the parish hall. The president then thanked all delegates for the



interest shown by them in the promotion of the association. The meeting closed with prayer.

The constitution was submitted by the committee to the Rt. Rev. Bishop for approval. On October 31, 1908, the Rt. Rev. Regis Canevin addressed the following letter to Mr. Felix Maire, the chairman of the committee:

"Dear Sir: Having examined the Constitution proposed for a federation of German Catholic societies of Allegheny County, I cannot understand why there should be an attempt to defeat the purpose of (the existing) Catholic Federation by organizing a society to do for German societies what the Federation of Catholic Societies of Allegheny County does in a satisfactory way for all Catholic societies. The wish of the Holy Father is that we should all unite in a Catholic federation, and division on account of language or national prejudices will only serve to foster disunion."

On November 3, 1908, President Felix Maire sent to the Rt. Rev. Bishop the following answer:

"Your letter of October 31, 1908, received and contents carefully noted. I was not expecting any objection on your part (after allowing us to organize). If the constitution adopted by the new German County *Verband* would meet (with) your approval, we would be willing to adopt any suggestions in regard to the same that you may desire to make. We do not desire to defeat any of the purposes of the Catholic Federation. On the contrary, you can see by the constitution adopted that we will be very careful not to do anything that will or may bring us in conflict with the Federation or any other Catholic organization; we want to work in harmony with all of them for the good of all. We only ask to be allowed to transact our business, as we best understand it, in our own language, so that we can better perform our duties as Catholics to our God, our Church, our Country, and to ourselves. I have called a meeting of the temporary officers of this new German County *Verband* for next Monday evening, November 9, 1908. In this meeting I will submit your letter for their consideration. Our secretary will inform you on whatever action will be taken; but if in the meantime you can see your way clear to approve the adopted constitution and allow us to proceed in the work of the new German county *Verband*, I can assure you that we as German Catholics will appreciate it."

No answer to this letter was forthcoming from the Rt. Rev. Bishop.

The meeting of the temporary officers of the newly organized county *Verband*, called on November 11, 1908, instructed the secretary to write to the Rt. Rev. Bishop the following letter:

"Our president, Mr. Felix Maire, submitted your letter of October 31, 1908, at the meeting of the temporary officers of the German county *Verband*, held at my home on Wednesday, November 11, 1908. After carefully considering the matter, they came to the conclusion to submit your letter at the next meeting of the delegates to the German county *Verband* in December for their consideration. We will be governed by whatever action will be taken at this meeting. It would have been more satisfactory to us, had your letter given us a direct answer or perhaps some reasons for not approving the constitution submitted for approval."

This letter, dated Pittsburgh, November 12, 1908, likewise received no answer.

The meeting of the delegates of the Allegheny County *Verband*, held in St. Augustine's Hall, Sunday, December 20, 1908, was opened by President Felix Maire with prayer. All the officers and twenty-seven delegates representing seventeen societies were present. Mr. F. W. Immekus, president of the Pennsylvania *Staats Verband*, was also present. Mr. Joseph H. Reiman, Supreme President of the Order of the Knights of St. George, sent a letter of excuse which was read and noted. Thereupon the report of the last general meeting held in Holy Trinity Hall on October 18, 1908, was read and adopted. Mr. Felix Maire reported on the steps taken to have the constitution approved by the Rt. Rev. Bishop. He read the letter addressed to the Bishop on that matter. A long discussion debated the question as to whether the county association should be organized permanently. Finally, upon motion by the delegates of Branch I of the Knights of St. George, seconded by the delegate of St. Anthony's Beneficial Society, it was decided to have the county *Verband* organized permanently, since "the Rt. Rev. Bishop had not made any objections to the permanency of the association, and since we do not believe that we can do our business in our societies in any other but the German language," and "after permanently organizing, we will conduct our business in such a way that we may expect to receive the approbation of the Rt. Rev. Bishop in the near

future." The motion was signed by Messrs. Charles J. Glock and J. G. Renvers on behalf of the delegates of Branch I of the Knights of St. George, and by Frank X. Goelz on behalf of St. Anthony's Beneficial Society.

After this resolution carried, Messrs. Frank X. Goelz, Joseph Irlbacher and George Wenzel were appointed a Committee on Elections. The following officers were elected by acclamation: Felix Maire, president; John Eibeck, vice president; Joseph Irlbach, second vice president; Thomas S. Spoerlein, secretary; Frank X. Fuchs, treasurer. After the election, the president nominated a committee which, together with the spiritual director and the officers, was to form the Board of Directors. This committee comprised Messrs. Jos. G. Renver, Joseph Stockhausen and George Wenzel. It was decided to put off until the next meeting the business of electing a spiritual director. Then Messrs. F. W. Immekus, Joseph Stockhausen and Joseph Irlbach were appointed a committee to confer again with the Rt. Rev. Bishop in regard to the approval of the constitution, with Mr. Immekus acting as chairman.

The next general meeting was scheduled to be held in St. Henry's Hall. A vote of thanks was tendered the pastor of St. Augustine's Church, Father Agatho Rolf, for the use of the parish hall. The president instructed the delegates to select in their respective societies the delegates for the following year, and to send in their names together with the one dollar dues. With this, the important meeting adjourned.

Some time toward the beginning of 1909, the Board of Directors held a meeting. Somehow the minutes of this meeting were not entered and almost two pages in the record book are left blank.

The general meeting of the delegates in St. Henry's Hall on Sunday, March 21, 1909, was opened with prayer by the pastor of St. Henry's, Father John Baptist Haeckler. Felix Maire occupied the chair. Rev. Fr. Haeckler delivered a spirited address, saying that he feels proud to have a meeting of such enthusiastic men in his parish—men of German Blood, of German character, of German sociability (*Gemuetlichkeit*), and of staunch Catholicity. He hoped that the *Verband* would prosper.

Rev. John Chrysostom Jacob, O.F.M. Cap., the next speaker, encouraged the delegates to con-

tinue in their work of social uplift. He stated that the Lehigh Valley had undertaken the same task of organizing a county *Verband*. The roll call showed that forty-five delegates representing twenty-seven societies were in attendance. Mr. F. W. Immekus, president of the German Roman Catholic *Staats Verband*, was also present. The report of the preceding meeting of December 20, 1908, was read and accepted. Also read was the report of the meeting of the Board of Directors, the minutes of which were not entered. The details of this report were considered later in the meeting.

Mr. F. W. Immekus reported that he had called on the Rt. Rev. Bishop and had interviewed him on the matter of the constitution which was not approved. He reported that the Rt. Rev. Bishop had stated that he was not opposed to the county *Verband*, but regarded it as a duplication of effort of the Allegheny County Federation which was already functioning. After some debate it was decided to appeal to the St. Boniface *Priester Verein* to settle this affair in a satisfactory manner. The report was accepted and the committee was dismissed. These resolutions were adopted: 1. To choose as official papers of the county *Verband* the following: the *Pittsburgher Beobachter*, the *St. Georgius Ritter Blatt* and the *Pittsburgh Observer*. 2. The president and honorary president of the Pennsylvania *Staats Verband* as well as the Rev. pastors of the German congregations shall have voice and vote in the meetings. 3. The county *Verband* shall affiliate with the *Staatsverband*.

Upon the motion of Mr. Joseph Stockhausen, the Rev. John Chrysostom Jacob was elected spiritual director of the county *Verband*. A vote of thanks was rendered to Mr. Jos. G. Renvers for having defrayed the expense of printing. Mr. Herman C. Wernert, delegate of the Young Men's Society of Holy Trinity Church, was appointed by the president to serve as marshal during the meetings of the county *Verband*. Upon the motion of Mr. Immekus it was decreed that the county *Verband* shall join the Allegheny County Federation as soon as the difficulties with the Rt. Rev. Bishop will have been settled, and that the president shall appoint two or three delegates to attend the meetings of the Federation. Likewise, the various societies were asked to take part in the preparation for the convention of the American Federation of Catholic Societies to be held in



August. The treasurer, Frank Xaver Fuchs, was instructed to send financial contributions to the Federation. The spiritual director, Rev. John Chrysostom Jacob, was appointed as delegate to the general meeting of the *Staatsverband* at Williamsport, Pa. Mr. Joseph Irlbach made the motion to arrange for lectures to be held at the meetings, according to the directions of the Central Verein. The next meeting was announced for Sunday, June 20, in St. Augustine's Hall. Rev. Haeckler, in his address, encouraged the delegates to continue in their good endeavor. With a vote of thanks to the Rev. Father Haeckler and Branch 55 of the Knights of St. George, the meeting adjourned.

The quarterly meeting at St. Augustine's on June 20 was opened by the spiritual director, Father John Chrysostom Jacob. All the officers and thirty-three delegates representing twenty-one societies were in attendance. The Capuchin Father Agatho Rolf, pastor of St. Augustine's, Lawrence Beck and Messrs. F. W. Immekus, president of the *Staats Verband*, and William Kersting, honorary vice president of the *Staats Verband* of Allegheny County, were also present at the meeting. It was decided to hold the meetings at 7 P.M., instead of 3 P.M., to give the pastors an opportunity to attend. A committee was appointed, consisting of Messrs. Jos. Irlbacher, George Wenzel, Jos. J. Renvers, F. X. Goelz and John Eibeck, to work for the affiliation of the German Catholic societies which had not yet joined the county *Verband*. Two delegates were appointed to attend the next meeting of the Allegheny County Federation of Catholic Societies, since no difficulties would be raised in regard to the affiliation. Father Agatho spoke on the importance of social activities of Catholic societies. Father John Chrysostom reported that the general meeting of the *Staats Verband* held in Williamsport, Pa., sanctioned the establishment of local and county branches of the *Staats Verband*, but recommended a change of name. Therefore, the association was named Allegheny County Branch of the German Roman Catholic *Staats Verband*, and the constitution was thenceforth called by-laws. Messrs. Felix Maire and F. X. Fuchs were chosen delegates to the Allegheny County Federation and everybody was requested to attend the convention of the American Federation of Catholic Societies to be held in Pittsburgh, August 8-11.

On September 19, 1909, the next quarterly meeting was held in St. Mary's Hall, McKeesport, with an attendance of thirty-five delegates representing twenty-one societies. Father John Chrysostom reported on the convention of the Federation, and Father Henry Otterbein addressed the meeting, detailing the importance of Catholic societies. It was recommended to support the newly founded Catholic German newspaper, the *Pittsburgher Abendblatt*, and the weekly *Pittsburgher Beobachter*. The number of the delegates to represent each society was raised from two to three.

By this time the county *Verband* was well established. It was affiliated with the Federation of Catholic Societies and thereby all difficulties with the Rt. Rev. Bishop were settled. At the same time, the county *Verband* was affiliated with the Central Verein of America, and on September 19, 1909, sent a telegram of greetings to the annual convention of the Verein in Indianapolis, Ind. The period of organization was passed and the period of expansion was beginning. The county *Verband* waxed ever stronger and is still functioning today under changed conditions of society, whereas the Catholic Federation, the protegee of the Rt. Rev. Bishop Canevin, has disappeared many years ago, having died because of loose organization.

REV. JOHN M. LENHART, O.F.M., CAP.  
Pittsburgh, Pa.

At the present time the Central Bureau is co-operating with Rev. John M. Lenhart, O.F.M., Cap., in the publication of various check-lists relating to early printing in all its aspects. Writing to the director of the Central Bureau on this project a few weeks ago, Father Lenhart stated:

"I consider this work to be the most important I will publish after my *Pre-Reformation Book Production*. . . . There are perhaps few people in the U. S. capable of appreciating the value of this work. Our scholars in America, just as their co-religionists in Germany, leave this field to Protestants. The average Catholic has no idea how much labor and money Protestants spend on the study and reproduction of Pre-Reformation books. . . ."

# Book Reviews

## Received for Review

- McAuliffe, Clarence, S.J., *Sacramental Theology*. A Textbook for Advanced Students. Herder Book Co., St. Louis. \$6.00.  
 Ward, Leo R., *New Life in Catholic Schools*. Herder Book Co., St. Louis. \$3.95.

## Reviews

Fellers, Bonner, *Survival*. Publication distributed by Committee for Constitutional Government, Inc., 202 East 44th Street, New York 17, New York. \$1.00.

**B**RIGADIER GENERAL BONNER FELLERS was the United States Military Observer with the British Forces in Africa during the great desert campaign of 1940-42. In the Pacific, in 1943-44, he was General of the Army Chief of Planning when the fortunes of war turned against the Japanese. The Hollandia Operation, which broke the back of the Japanese in the southwest Pacific and in which not a single American life was lost in combat, was his conception. He was director of MacArthur's successful psychological campaign to condition the minds of the Japanese armed forces and homeland population to accept surrender. Hence Fellers is speaking with the authority of experience when he writes of some of the psychological reactions of the enslaved Russian population.

Since his retirement from the Army in 1946, Fellers has written and lectured widely on National Defense. *Survival* gives many examples taken from the author's own vast knowledge of specific incidents. He considers that "Despite material progress in the military field, the people of the Soviet Union are restless. . . . The ferment of revolt against the Kremlin exists. . . ."

JOHN JOLIN, S.J., Ph.D., S.T.L.  
 Creighton U., Omaha, Neb.

Murray, Sister Jane Marie, O.P., *Going to God*. Fides Publishers Association, Chicago, Illinois, 1957. Pp. xiv, 430. \$3.40.  
*Growth in His Likeness*. Fides Publishers Association, Chicago, Illinois, 1957. Pp. xvii, 388. \$3.40.

*Going to God* and *Growth in His Likeness* are the first and third books in The Christian Life series of four religion texts for secondary schools written by Sister Jane Marie, O.P., with the approbation and cooperation of fifteen nationally famous consultants in the fields of theology, Sacred Scripture, the apostolate, and art. The primary aim of this series is to assist teachers and students to achieve the end of Christian education, the Christian formation of youth, that is, "to cooperate with divine grace in forming Christ in those regenerated by Baptism." Hence each book contains a synthesis of Christian Doctrine presented in an ordered totality and accentuated by a different approach each year.

In Book One: In *Going to God* the student through experiential involvement in the sacred liturgy is to rejoice in the dynamic participation in the liturgy of the current year. He is to be orientated to his position in God's plan for him. More than this, he is to be initiated into the process of taking his individual stand and living his life as a member of Christ. He is to live the Christian synthesis even as he has learned it. Thus the formation of the student's character is effected through Christ Himself in the sacred liturgy.

Book Three: *Growth in His Likeness* employs the theological scientific approach with general emphasis upon man in his relation with God. It relies upon Part Two of the *Summa* of Saint Thomas which is concerned with human actions and their relation to the ultimate end of man. The student, aware of "his own nature and capacities for action, natural and supernatural, with habits, passions, virtues and gifts," will be prepared to face trials with maturity and realistic fortitude.

This series attempts to inspire students with profound personal convictions about the tenets of Catholic truth. In an effort to penetrate the inner life of the student, Sister Jane Marie concentrated emphasis upon these points: 1) What is to be taught in the religion course? 2) Who is to be taught? 3) How is Christian Doctrine to be presented to the adolescent to insure its being whole-heartedly accepted by him?

Therefore, this vision of Christian life, as a whole, in the series is structured to satisfy three fundamental needs of modern youth which embrace his desire for a philosophy of life, for means of self realization, and for ways of enjoying freedom. This is fully achieved.

The lay-out of the text has valuable assets in that it is organized into study units, each a totality in itself. An ample provision of art pictures has been included, although it seems unfortunate that they are not in colors. Vital unity and progress binds the contents and teaching aids together in "dynamic solidarity." Many teachers will find that they can enrich their subject matter greatly by a wise use of "Applications to Life" and the "Laboratories for Apostolic Life" included with each lesson.

The teacher is further assisted by means of the *Christian Formation of the Adolescent* which is a manual for the Christian Life Series, and *The Teacher's Guide* which accompanies the text. The latter provides him with a syllabus, suggested teaching techniques, basic directives, and specific suggestions for the actual instruction. The *Guide* also contains a commentary on art pieces, lists of suggested films, available recordings, themes in art and poetry, and suggested readings.

Considered on the merits of these two textbooks, the series seems to provide an answer to the needs of Catholic youth today and to present an instrument for practical religious instruction.

SISTER MARY ZENO, S.S.N.D., A.M.  
 Notre Dame College, St. Louis, Mo.



*Autobiography of St. Therese of Lisieux*, translated by Msgr. Ronald Knox. P. J. Kenedy & Sons, New York, 1958. 320 pp. \$4.50.

*The Story of A Soul*, the first published autobiography of St. Therese of Lisieux, appeared in 1898, about a year after the saint's death. It was composed of three letters of varying lengths written by her at the command or suggestion of her Superiors at Carmel. Her sister Pauline, Mother Agnes of Jesus, who edited it, rewrote much of it and cut out about a fourth of it. This version spread broadcast over the world, bearing far and wide the message of her "little way" of confidence and love. At the time of the canonization of St. Therese, the published text was compared with the saint's original manuscripts. From that time on there has been a growing desire that the original be given to the public. This publication was delayed by a decree from the Holy See until after the death of Mother Agnes of Jesus in 1951. Work was then began on the facsimile edition in French from which Monsignor Ronald Knox made the present translation.

All who have come to know and love St. Therese will welcome this new edition of her life. The translation has been done as only Msgr. Knox could do it. None of the saint's originality or spirit is lost; rather she is set before us in a newer and more human light. It is refreshing to read the account of her visit to the Bishop of Bayeux in which she tells us: "You may be sure that I laid on all the eloquence at my disposal." But, obtaining no permission from him to enter Carmel, she "treated the Bishop to a shower of tears." In another instance she speaks of herself as "being bold as brass," or again, "hitting it off perfectly" with another novice.

"God is always using this or that creature of His to produce an effect in the lives of others." This brief quotation from St. Therese's autobiography aptly epitomizes this new presentation of a book that has already become a spiritual classic. All can find much matter for application and imitation in its pages. Family life that is God-centered is pictured simply in the Martin home as reminisced by St. Therese. The joys, sorrows, and trials of every family can find an echo in theirs, and lessons of loving acceptance of them are relearned.

Above all, there is the gentle reiteration of the way of love that is so much needed in our day. "It isn't that He wants us to do this or that; He wants us to love Him." That love was for her and is for us to be a practical love, a smiling look, a kindly word, small sacrifices, carefulness of duty, suffering all and enjoying all—for love. Before long, St. Therese has us asking ourselves with her: "Jesus, if the mere desire to love You can yield such happiness, what must it be like to possess, to enjoy Your love?"

This book can be recommended unreservedly for all; for from it everyone can cull much that will be profitable and inspirational.

SISTER MARY PAUL, C.S.J.  
St. Francis de Sales High School  
Denver, Colorado

Zilboorg, Gregory, M.D., *Freud and Religion*. The Newman Press. Westminster, Maryland, 1958. 65 pages. 95 cents.

Dr. Zilboorg is professor of Pastoral Psychopathology at Woodstock College. He says that his book, or "paper," is "a restatement of an old controversy." An "old controversy" becomes fresh and very interesting when it is stated with all the erudition and ingenuity which the doctor provides.

The introductory chapter deals with psychoanalysis and religion, and leads to a discussion of the religious influences which played a part in Freud's rather exceptional childhood. Since Freud was a Jew, says Doctor Zilboorg, we must examine his attitude toward religion in view of Jewish tenets as well as in connection with Christian influences known to have exerted a considerable force in Freud's life.

The last chapter is an ingenious, but well-substantiated and altogether plausible, psychological reconstruction of Freud's hostility to religion. Source citations, notes and a very good index make the Newman paperback very useful for reference.

JOHN JOLIN, S.J., PH.D., S.T.L.  
Regis College, Denver

Korn, Bertram Wallace, *The American Reaction to the Mortara Case 1858-1859*. The American Jewish Archives, Cincinnati, 1957. Pp. xi+196. \$4.00.

One June evening in 1858, the police served a warrant at the Mortara home in Bologna, then a city in the Papal State. Minutes later a boy of seven was en route to Rome to be educated in an institution as a ward of the Pope. His Jewish parents tried to reclaim him; but the boy insisted he was happy in his artificial environment. In the end, he decided to become a priest. After Victor Emmanuel conquered Rome, Edgar fled to the Tyrol and thence to France where he was ordained. Though sickly most of his life, Father Mortara traveled extensively and even visited the United States in 1897. He died in Belgium as recently as 1940. Although practically unnoticed in death, at the age of seven he was the topic of world-wide discussion.

A Catholic maid had secretly baptized him when he was in danger of death. Later when his brother died unbaptized, the distraught servant girl disclosed that she had baptized Edgar. News of this reached the authorities, and the law of Benedict XIV that Hebrew infants who had been baptized should be separated from their relations and educated in the Christian faith was put into effect. Furthermore, the Mortara family had violated a law of Gregory XIII which forbade Jews to employ Christian domestics.

The story lent itself perfectly to sensational reporting. What Catholics called separation, journalists abduction. Certain circumstances helped to excite or enrage the readers. In Europe the drive was under way to extinguish the Papal State. This incident served to unite Protestants, Jews and unbelievers throughout the world. In the United States, the

Know-Nothing Party had stimulated interest in this kind of literature, and the impending Civil War caused some people to ask why the Mortara boy received so much sympathy and the little Negro slaves so little. Few Jews, incidentally, were Abolitionists. And, if most Catholics were Democrats, politicians could appropriately appeal to the Jews to join the new Republican Party.

Although the book discusses the attempts made to move the United States government to intervene and the efforts of the Jews to unite for concerted action, it is largely a study of public opinion as created by newspapers. By adding an appendix relative to the Final case of 1944, the author forces the conclusion that his work is somewhat controversial. The last line of the book, "Events had proven the Mortara shriekers right," seems too strong an ending for an otherwise scientific study.

REV. B. J. BLIED, PH.D.  
Fond du Lac, Wis.

Adam, August, *The Primacy of Love*. Translated from the German by Elisabeth Corathiel Noonan. Newman Press, 1958. 217 pages. \$3.25.

The author of this book is perplexed and apparently displeased because people have come to use the word "immoral" quite often when they should, he thinks, use "unchaste." He considers that this change in usage is due to a revival of Manicheism in our early modern period under the guise of Puritanism or Jansenism, and to Nominalism and Kantianism. (Pp. 48, 50, 56, 59 *et passim*)

The whole problem of the change in the meaning and usage of words is a complex one and usually it is extremely difficult, if not impossible, to assign with great certainty the complete cause in so gradual and subtle a process. When, in addition to such complexities, the change of meaning happens to revolve about a highly complex historical reconstruction, viz., changing moral concepts and attitudes since the dawn of history towards the functions concerned with the propagation of the human race, then we encounter at times a tendency to generalization which will be pretty much a matter of individual interpretation and opinion. It is not easy to sum up a total civilization in one short sentence, nor to reconstruct an entire ancient era from the very limited amount of extant writings preserved from that period. The reader of this short work of less than two hundred pages of text can hardly be aware of all the innumerable facts and details on which the author's generalizations are based, and soon calls to mind the remark of the American philosopher, William James, that nobody can see further into a generalization than his own knowledge of the details extends.

It may happen that the reader's own knowledge of some period may lead him to a conclusion very different from that of Dr. Adam. Dr. Adam, after reading ancient and medieval literature, has concluded that "the clue to the sexual question can only lie in an ideological misconception which has gradually diverted sexual thought from its original healthy orientation.

This is a state of affairs that calls for energetic reform." (p. 27) The remedy to this ill is more emphasis on love, the supreme virtue—love of God and love of neighbor.

The best part of the book, in my opinion, is the section in which Dr. Adams makes his excellent and beautiful pleas for more emphasis on love. (p. 192 ff) Generalizations are at a minimum also in the section titled "Pastoral Deductions." This section also merits careful study.

The pleas for greater emphasis on love and understanding are well written and eminently in place. Yet here, too, a word of consideration about the place of fear in overcoming temptations would have been appropriate. Sometimes fear of God is more effective, for there are times when love alone will not be strong enough to keep us from sin. Fear is needed to bring us to wisdom and back to the love of God above all things. We need both love and fear. The beginning of wisdom is the fear of God. Though love is more sublime and more precious, it may, under some circumstances, have to have fear to preserve it. Diamonds are more precious than doughnuts; yet a starving man on a desert island may prefer doughnuts to diamonds.

JOHN JOLIN, S.J., PH.D., S.T.L.  
Creighton U., Omaha, Neb.

Brezzi, Paolo, *The Papacy*. Translated by Henry J. Yannone. Newman, 1958. 225 pages. \$3.50.

Recent excavations have reaffirmed the constant belief in the Church that St. Peter was buried in Rome. Paolo Brezzi traces the tradition of Peter's—and his successors'—residence in the center of Christendom and writes of the original and historical evolution of the idea of the Papacy. Many persons consider the very fact that the Papacy has survived its stormy history and now presides over the Church with today's flourishing vigor as proof of its divine origin.

Paolo Brezzi is a professor of Church history at the University of Naples, the author of a number of publications in political history, political doctrines and Church history; he is also consultant of the Sacred Congregation of Rites, vice-director of the historical review, *Studi Romani*, and a member of various commissions on Italian history.

In *The Papacy* he presents the well-reasoned results of his many studies in Church history, which have led him to affirm that the Papacy is not something foisted on the Church by a group of ambitious men, but something that sprang from the very nature of the Church as the center of its unity. The eight chapters move rapidly through the two thousand years of Church history, providing historical data only as background for the discussion of each topic.

Reverend Henry J. Yannone, besides expertly translating the book, has added his own very valuable chronological list of the popes and some historical data about the more important pontiffs.

JOHN JOLIN, S.J., PH.D., S.T.L.  
Creighton U., Omaha, Neb.



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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

### Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## C.C.U. PRESIDENT'S ANNUAL MESSAGE

WE ARE GRATEFULLY conscious of the distinction accorded us in being the first Catholic society of national proportions to convene in the Diocese of Jefferson City which was established by the Holy See only two years ago. When the invitation to convene in the capital city of Missouri was tendered our organization at last year's convention in Allentown by His Excellency the Most Reverend Joseph M. Marling, the delegates accepted with enthusiastic unanimity. It is only proper at this time that I acknowledge our profound gratitude to the Right Reverend Monsignor Joseph A. Vogelweid, P.A., V.G., our loyal friend and inspiring leader, for having represented our cause to Bishop Marling.

Many have labored diligently to prepare for this convention. We feel a sense of deep gratitude to all the priests and the members of the laity who cooperated in this enterprise at a great sacrifice of time and effort. In particular do I wish to express my appreciation to the Very Reverend Monsignor Paul U. Kertz, V.F., who, along with Monsignor Vogelweid, provided the leadership for the local committee. Outstanding have been the efforts of the laity, chief among them Mr. Clemens Dulle, general chairman of the convention, and Miss Anna Knollmeyer, co-chairman. Our two national organizations are permanently indebted to the

priests and people of this community for having arranged so splendid a convention for us.

**Convention Motto:** For decades our venerable organization has been dedicated to a program of Christian social reconstruction. In other words, our prayers, aspirations and labors have been directed toward reclaiming society for Christ. In this we recognize ourselves as avowed foes of Godless materialism and pagan secularism which hold sway in a world securely gripped in chaotic confusion. Assuredly this is no time for complacency. Hence it is that our present Sovereign Pontiff, Pope Pius XII, continues to plead for an ever greater intensification of lay cooperation in the affairs of the Church. It is precisely because of the almost complete secularization of society that the role of the laity today assumes such unprecedented importance.

In a most inspiring address to the Second World Congress of the Lay Apostolate last October in Rome, His Holiness made one of his many stirring appeals for a more active laity. He leaves no room for doubt as to the urgency of lay effort in our day in those pointed words of his address to the Lay Congress which we have adopted as the motto of this convention: "Today more than ever laymen must cooperate with greater

and greater fervor for 'building up the Body of Christ' in all forms of the apostolate." May these words be our inspiration to greater effort, not only during these days of the convention, but during ensuing months and years.

**Our Holy Father:** We are thrice grateful to the Divine Bounty for continuing to grant us the inestimable benefits of so exalted and inspiring a leadership as provided by our gloriously reigning Sovereign Pontiff Pope Pius XII, who, despite his more than eighty years, continues to stand out as the great spiritual leader for all men of good will. As devoted children of Mother Church and devout clients of the Immaculate Mother of God, we are especially appreciative for the spiritual privileges accorded us by His Holiness during this Centennial Year of the Lourdes Apparitions.

**Our Country:** Two great loyalties have distinguished Central Verein members from the very inception of our great organization: loyalty to God and His Church, and a loyalty to our great Nation. Today, as we see a specious, pseudo supra-nationalism infecting the minds of so many of our people, particularly our liberal intellectuals, it behooves us to dedicate ourselves and our families to the high ideals inspired by Christian patriotism. I urge our members to demonstrate their patriotism wherever and whenever the legitimate interests of our country are challenged by any hostile force.

We do well to proudly display the flag of our Country on state occasions and to sing our national anthem with proper reverence. Let such external manifestations be truly symbolic of the interior love we bear this proud Land of ours.

**The Central Bureau:** Exactly fifty years ago at its convention in Cleveland, Ohio, the Catholic Central Verein made the momentous decision which brought into existence the Central Bureau, headquarters of our two national organizations, and a unique center of Catholic culture and social action, in St. Louis, Mo. As we recognize the tremendous achievements of this remarkable institution, we must acknowledge our gratitude to God for having conferred upon it His singular blessings in so tangible a way. We are thinking particularly of our extraordinary good fortune in having had as director of the Central Bureau for forty-four years that exceptional lay leader, Dr. F. P. Kenkel, K.S.G., K.H.S., and Laetare Medalist. Certainly we could not have had any person more peculiarly adapted and more richly endowed than Dr. Kenkel, whose death in 1952 terminated an apostolic life which had won acclaim among Catholics abroad as well as in our country.

The Central Bureau is a creature of the Central Verein which supervises its destinies through the Committee on Social Action. We are privileged to have with us at this convention the sole surviving member of the original Committee on Social Action which voted the Central Bureau into existence. During these fifty years our esteemed friend and distinguished leader, Mr. Joseph

Matt of St. Paul, has helped in guiding the destinies of the Central Bureau, following its development and growth from the original grain of mustard seed to its years of golden maturity and world-wide recognition. We salute Mr. Matt on this occasion and thank him for his special patronage of the Central Bureau.

On this occasion we also salute the director of the Central Bureau, Right Reverend Monsignor Victor T. Suren, and his royal staff of assistants. We commend them for their dedicated efforts and assure them of our continued interest and support.

**Membership:** Repeatedly during the years of my incumbency, I have pleaded for greater efforts on behalf of increasing the membership of our organization. Since the Catholic Central Union is essentially a federation, our first effort should be towards securing the affiliation of new societies. In this connection I wish to applaud the successful efforts of two of our State Branches: The Catholic State League of Texas and the Catholic Union of Kansas. Whereas in many states we are suffering a decline, these two Branches continue to record a growth both in membership and in interest.

Realistically the Catholic Central Union also provides for the enrollment of individuals under various types of membership. At this convention special consideration will be given to the newest type of individual membership—Social Action Membership. Since it is very possible that the ultimate destiny of our organization will be bound up with this type of membership, I submit it as worthy of the most serious consideration of everyone.

**National Catholic Women's Union:** Since 1916 the Catholic Central Union has had the great advantage of the collaboration of the National Catholic Women's Union which is assembled with us for its 42nd Annual Convention. So inextricably interwoven have become the destinies and the workings of both societies that today we simply cannot conceive of the one without the other.

It is my happy privilege, therefore, to thank all the officers and members of the National Catholic Women's Union, particularly its president, Mrs. A. R. Bachura, for their cooperation and assistance which has meant so much to us. We hope and pray that our women's counterpart in the field of Social Action will grow and prosper.

**Our Youth:** Most sincerely do I congratulate Albert J. Sattler, Jr., president of our Youth Section for his having received the Sullivan Award for 1958 from Iona College, New Rochelle, N. Y. This award is presented annually to the senior who is judged most representative of the standards and ideals of the college. Those of us who know young Mr. Sattler are convinced that the choice for this year's Sullivan Award was a happy one indeed.

**In Memoriam:** During the year which has passed, a number of our leaders and members from among both the clergy and the laity have been called to their eternal reward. We shall ever hold in



cherished memory the following departed: His Eminence Samuel Cardinal Stritch, Archbishop of Chicago and Episcopal Protector of the NCWU since 1931; Rt. Rev. Abbot Paul M. Nahlen, O.S.B., New Subiaco Abbey; Rt. Rev. Msgr. Walter L. Fasnacht of Chicago, Ill.; Rt. Rev. Msgr. Joseph Hensbach of Bowdle, S. D.; Rev. Joseph Henrich of Albany, N. Y.; F. Wm. Heckenkamp of Quincy, Ill., a member of our Committee on Social Action for many years; Louis M. Seitz, of Union, N. J.; Maurice J. Cleary of St. Louis, Mo.; Frank H. Block of Seneca, Kansas; Frank Jungbauer of St. Paul, Minn.; Bernard F. Meier of Chicago, Ill.; Leonard M. Boehm of Pittsburgh, Pa.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

**Appreciation:** At this time I wish to acknowledge my humble gratitude to my fellow officers and all the members of the Central Verein for the support they have given me during the past year. Always, of course, we are most grateful to the staff at the Central Bureau, and particularly its director, for their many acts of kindness and the inestimable help so cheerfully given at all times.

On this the Feast of St. Dominic I submit my annual message, humbly praying the Holy Spirit to guide us in our deliberations during this 103rd annual convention which I now officially declare to be in session.

Praised be Jesus, Mary and Joseph.

Respectfully submitted

FRANK C. GITTINGER

August 4, 1958  
Jefferson City, Mo.

### *The Late Bishop FitzSimon, Friend of the Catholic Union*

WHEN, ON LAST JULY 2nd, the Most Rev. Laurence J. FitzSimon, Bishop of Amarillo, died, the Catholic Central Union and the Central Bureau lost one of their staunchest friends among the American Hierarchy. The late Bishop became acquainted with our organization when he was a parish priest in the Archdiocese of San Antonio. He retained that interest throughout his life and showed it on numerous occasions. Well known and beloved by thousands of members of the Catholic State League of Texas, State Branch of the Central Union, Bishop FitzSimon graced the program of our national convention in San Antonio in 1953. On that occasion he addressed a mass meeting of the National Catholic Women's Union on one of his favorite subjects: Undue reliance of the individual on the Federal government, and the growing trend toward State Socialism. In his social thinking the late Bishop favored the utilization of the freedom and responsibility of the individual and groups in society for the solution of social ills. He was wary of the growing reliance upon the State.

As a man of letters, Bishop FitzSimon had a special

interest in the library at the Central Bureau which he visited not many years ago. He was particularly interested in microfilming historical documents of value and had some practical suggestions to make to the Central Bureau director on this subject.

The endorsement given to our movement by personages of the stature of Bishop FitzSimon is deeply appreciated by the officers and members of the Catholic Central Union. In gratitude and esteem we will ever hold the memory of the late Bishop of Amarillo in benediction and will remember to pray for the repose of his soul.

### *Dr. Nicholas Dietz Detects Inspiration of IGY Stamp*

THE UNITED STATES GOVERNMENT has printed a special postage stamp commemorative of the current International Geophysical Year. Although the stamp is most striking, it is highly improbable that many Americans would be able to interpret its significance. However, not only the significance but the origin of the theme depicted did not escape the analytical eye of one of our leading Central Verein members, Dr. Nicholas Dietz of Creighton University in Omaha. With the view to informing the general public of his "discovery" Dr. Dietz wrote to various Catholic and secular newspapers and periodicals. Since his letter very ably describes and interprets the stamp, and reveals the source of inspiration for the artist who drew it, we are happy to print herewith Dr. Dietz's letter in its entirety. The letter reads as follows:

"The current sky watch interest in the sputnik rocket carrier and the attention given to the moon rocket attempt as well as the historic trans-polar atomic submarine voyages all point up America's popular interest in the IGY.

"It might be well to recall our proud commemoration of the IGY in the form of the recent issuance of a beautiful postage stamp.

"This adhesive portrays strong and graceful hands outstretched above an impressive scientific vista in the form of the fiery and radiant surface of the sun.

"A casual glance at the hands might suggest that, particularly in the light of political events during the IGY, these are the hands of the two geopolitical giants, the USA and the USSR, striving for mutual cooperation and understanding on a universal level.

"However, the hands actually are facsimiles of those in the center of Michelangelo's powerful and immortal fresco, 'The Creation of Man,' the created hand of Adam proceeding forth from the creating Hand of God.

"Thus the designer of the stamp has pictorially emphasized a fundamental and undying conviction of the main stream of our nation and her people, namely, the essential compatibility and unity of all truths, scientific and otherwise, under God, the Creator of the Universe and the Creator of Man whose international Geophysical Year is being commemorated."

## State Branch Conventions

### New York

A GRAND TOTAL OF 184 delegates represented affiliated societies in the State of New York at three State Branch conventions which were held jointly in Schenectady over the recent Labor Day week-end. The conventions were: the sixty-third of the Catholic Central Union, the thirty-ninth of the Catholic Women's Union, and the fifth of the Youth Section. Hosts to the convention were the members of the Schenectady Local Branch associated with St. Joseph's Church of which the Rt. Rev. Msgr. Louis B. Schmidt is pastor. Msgr. Schmidt is also spiritual director of the Local Branch. According to tradition, the convention motto was that of the recent national convention of the Catholic Central Union, namely, "Today more than ever laymen must cooperate with greater and greater fervor for 'building up the Body of Christ' in all forms of the apostolate."

The men, women and youth delegates assembled on Saturday night for a joint session in the auditorium of St. Joseph's Academy, with Joseph A. Stettner, chairman of the local Convention Committee, presiding. Messages of welcome were extended by Msgr. Schmidt and Mayor Samuel S. Stratton. Responses were made by Albert J. Sattler and Miss Marie A. Wehner, presidents of the two State Branches.

These formalities concluded, the remainder of the evening's program was conducted under the sponsorship of the Youth Section. Miss Mary Alice Ward presided and in her capacity of chairman introduced John Hemmerlein, Jr., president of the State Youth Section, who delivered his annual message. Thereupon Alan Schick of St. Joseph's Academy presented the details of a teen-age code of moral conduct under the title, "The Right Code for the Right Road," which has been adopted by high schools in Schenectady County. The formation of movie clubs, as suggested by Bishop Wm. A. Scully, constituted the essence of an address by Rev. John R. Sise, diocesan director of Catholic Charities. A social hour followed.

A Solemn Mass was celebrated on Sunday morning in St. Joseph's Church. Presiding in the sanctuary was the Most Rev. Edward J. Maginn, Auxiliary Bishop of Albany, who later addressed the delegates at the convention dinner. The sermon at the Solemn Mass was delivered by Rev. Francis J. Buechler, spiritual director of the State Branch Youth Section, who chose as his text "Seek ye first the Kingdom of God and His Justice."

Two addresses were delivered in conjunction with the convention dinner which followed the Solemn Mass. State Senator Owen M. Begley spoke on the general theme of unity and leadership. "The world today," he stated, "is dependent upon us (Catholics) for its salvation from the menace of Communism. Military strength is no longer sufficient. Russia has surpassed us in mass scientific education. Yet we have strength which derives from our religion. . . . Strength comes from unity and leadership, and from a reconstruction of

society on the basis of justice and charity." In his remarks, Bishop Maginn commended the delegates and their organizations for their works of charity and benevolence, and their study and application of the principles of social justice as enunciated in the papal encyclicals. . . .

Sunday evening was given over to pursuits of a spiritual and recreational nature. Rt. Rev. Msgr. Rudolph Kraus, spiritual director of the New York City Branch, conducted an Eucharistic Hour at which Msgr. Schmidt delivered the sermon. After the service, the delegates enjoyed a social hour.

After Monday morning's Mass a Requiem for deceased members, the delegates devoted the remaining hours of the convention to business sessions. Among the more important reports submitted at these sessions were that of the Resolutions Committee, given by Richard Hemmerlein, and that of the Legislative Committee, submitted by its chairman, Peter J. M. Clute. The resolutions adopted were those of the national organization. Mr. Clute's report revealed the action taken by his Committee on various pieces of legislation during the past year.

The New York Branch chose Auburn as its convention city for 1959. All the incumbents were retained in office. Albert J. Sattler of New York City is president and Peter J. M. Clute is general secretary.

### Illinois

The Catholic Union of Illinois assembled for its sixty-second annual convention in Peru, the home town of its president, Premo Baracani. Extending the hospitality for the occasion was Rev. Casimir Miller, O.S.B., pastor of St. Joseph's Church, who welcomed delegates on Saturday morning and celebrated the Solemn Mass for the convention on the following day. Meeting concurrently with the Catholic Union on September 12, 13 and 14 was the Illinois League of the National Catholic Women's Union which was holding an annual convention for the fortieth time.

Only one convention activity was posted for Friday, September 12: a meeting of the Executive Board which received the annual message of the president and suggested various topics of discussion for the convention sessions. The convention got under way on Saturday morning after the Mass of Requiem celebrated for the repose of the souls of all deceased members. Remembered especially at this Mass were the following who had departed this life in the preceding year: Samuel Cardinal Stritch, Episcopal Protector of the NCWU, Msgr. Walter Fasnacht, host pastor to last year's convention, Bernard Mayer, Life Member of the Central Verein, and Mrs. Augusta Walsh, president of the Chicago District of the NCWU.

Father Casimir tendered his official welcome at the joint session after Saturday's Holy Mass. His remarks were quite constructive and occasioned discussion by the delegates. He said that he was quite familiar with the Central Verein but had never heard of the Catholic Union. The obvious conclusion, which the delegates were quick to appreciate, was that the Catholic Union of Illinois was suffering seriously from a lack of proper publicity. Before the convention was



concluded, the delegates of both Branches committed themselves to the adoption of various means prior to next year's convention whereby both State Branches will become better known to Catholics generally and to priests in particular. Special efforts will be made at future conventions to secure the attendance of priests associated with parishes in the vicinity where the conventions are held.

After Father Casimir had concluded his remarks, an official representative of the Mayor, a member of St. Joseph's Parish, took advantage of the occasion to suggest that the delegates strive to counteract two great evils: immoral advertising of movies in the newspapers, and the mounting death toll on the Nation's highways. The annual messages of President Baracani and Mrs. Elsie Wheatley of the Illinois League concluded the joint session.

Business meetings were held during the remainder of the morning and throughout the afternoon. The delegates voted in favor of publishing a short history of the Catholic Union as prepared by Fred A. Gilson of Chicago. Msgr. Victor T. Suren, director of the Central Bureau who was in attendance at the convention, was asked to edit Mr. Gilson's article and see to its publication. One of the delegates present, Mr. John S. Reiner of Chicago, generously offered to defray the expense entailed in publishing the leaflet.

In addition to officially accepting the *Declaration of Principles* of the recent Catholic Central Union Convention for 1958, the Catholic Union of Illinois adopted resolutions on the following subjects: The Central Bureau Anniversary, Attendance at Daily Holy Mass, Immoral Advertising of Movies, Death on our Highways, and Parish Credit Unions. Since the Catholic Union had no official representation at the 1958 convention of the Central Verein, the national convention report was read by Ferd Foppe to the delegates from the September issue of *Social Justice Review*. The delegates were deeply impressed by the achievements of the national convention and derived much inspiration from the account read to them. Saturday's activities were brought to a close with a social hour on Saturday night in St. Joseph's Hall.

The sermon at the Solemn Mass on Sunday morning was delivered by Msgr. Suren who spoke on the lay apostolate in the light of the Second World Congress held last year in the City of Rome. The director of the Central Bureau was also the guest speaker at the dinner in the parish hall which followed the Solemn Mass.

At last year's convention in Chicago, the Catholic Union encouraged its members to solicit sample medicines and various hospital appliances for the poor missions at home and abroad. Mr. Fred A. Gilson, recording secretary of the Catholic Union, succeeded in collecting a veritable array not only of medicines but of various medical and hospital devices, such as baby incubators, heat lamps, a wheel chair, etc., all of which were displayed in the hall during the convention. These items will be sent to hospitals and institutions which have a specific need of them.

Although the number of delegates present at the convention in Peru was small, the spirit prevailing was most admirable. Much credit is due President Baracani

for having worked without sparing himself in preparing the details of the convention. Having completed his first year in office, Mr. Baracani is looking forward to the coming year during which he hopes to achieve much for the Catholic Union on the basis of his experience. All other officers have also been retained. However, the resignation of the financial secretary necessitated an election. Chosen as the new financial secretary was John A. Kerschner of Chicago.

## The Catholic Central Union and Its Bureau

AT ONE OF THE PUBLIC MEETINGS of the annual convention of the Catholic Central Union (*Verein*) recently held in Jefferson City, Mo., Bishop Joseph M. Marling paid the venerable organization—founded in 1855—one of the finest tributes it has ever received. In beautiful language he likened the mission of the Union to that of the Gulf Stream. Not noticed by the casual observer and overlooked by those who pay attention only to "big" things, the Central Union in its history of over one hundred years has played an important role in the social, religious and cultural development of our country. It has, like the Gulf Stream in its sphere, influenced the "climate" and "fruitfulness" of Catholic life in America in a remarkable manner, as every true historian will readily admit.

This can be said of every period in the history of the organization, which at all times showed a clear vision of the prevailing ills and needs, and applied itself—often as a pioneer—to the tasks confronting it. His Excellency pointed out, in particular, the pre-eminent task of caring for Catholic immigrants to which the Central Union was dedicated in the first decades of its existence—years before President Grant sent to the Congress his famous message on the misery and exploitation of future citizens of our country, on overcrowded and rotting ships, and upon their arrival on the American shores. Of like importance was the unwavering attitude of the Central Union and the many thousands of German Catholics following its lead in regard to parochial schools and Christian education in general, and in the last century in regard to the Social Question.

The convention in Jefferson City emphasized particularly this phase of the organization's activities, since it commemorated the founding, fifty years ago, of the Central Bureau in St. Louis. Although established more than ten years before the National Catholic Welfare Conference, it could, of course, never reach the scope and far-reaching importance of that official institute under the direct guidance of the Hierarchy. But it is remarkable that an institution dependent entirely on voluntary private contributions not only could survive the radical changes of the past decades but continues effectively to carry on its mission and has earned for itself the full confidence of the Hierarchy. The founder and first director of the Bureau, F. P. Kenkel, and his associates have built on sound foundations.

JOSEPH MATT



## NECROLOGY

### *Rt. Rev. Msgr. Henry P. Kunig*

**A** RECOGNIZED LEADER among the German-American Catholic priests in the United States was lost to the Church when the Rt. Rev. Msgr. Henry P. Kunig departed this life on August 13 in his eighty-first year. The deceased had been a priest for fifty-seven years.

Msgr. Kunig was born in Obernberg, Bavaria, May 17, 1877. He was ordained on August 4, 1901, in the Seminary Church of the Diocese of Wurzburg. Following his ordination, Msgr. Kunig became a member of the faculty of the seminary at Wurzburg, on which faculty he was associated with Father Faulhaber, later Cardinal Archbishop of Munich.

Coming to the United States in December of 1905, Msgr. Kunig was temporarily identified with the Archdiocese of Newark. In March of 1907, he joined the Diocese of Brooklyn, and was assigned to St. Leonard's Church. On June 20, 1923, he was appointed pastor of Our Lady of Sorrows Church, Middle Village. In St. Margaret's Parish, to which he received appointment on April 24, 1926, Msgr. Kunig directed the erection of a combination church and school, a new rectory and a new convent. He was named a Domestic Prelate with the title of Rt. Rev. Msgr. on February 26, 1949. Msgr. Kunig was pastor of St. Margaret's at the time of his death.

The late Prelate established himself as a leader among the Catholics of German extraction. As such, he served as the second Praeses of the Catholic Kolping Society of Brooklyn, which office he held for approximately ten years. He was also a member of the Board of Directors of the Leo House in New York, having been named to this position in 1931. He also functioned as honorary president of the New York Charity Concert Committee. At various times he was called Cardinal Falhaber's American friend. Indirectly he was credited with helping alleviate strained relations between Germany and America immediately after World War II. For his charitable aid to the citizens of Munich after the war he was awarded recognition by the West German Republic.

The Solemn Requiem Mass of burial was offered at St. Margaret's Church on August 16. Msgr. Kunig's mortal remains were interred in St. John's Cemetery in a plot opposite the main entrance which faces St. Margaret's Church. (R.I.P.)

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The Central Bureau was remembered in the last will of the late Joseph Vennemann of St. Louis, to the extent of \$250. A check in this amount was brought to the Central Bureau personally by one of Mr. Vennemann's sons who was executor of the will. The younger Mr. Vennemann, unacquainted with the Central Bureau and its mission, was happy to learn of the many activities engaged in by our fifty-year-old social action center.

## DECLARATION OF PRINCIPLES

Adopted by the 103rd Convention of the  
Catholic Central Union (Verein) of America  
Conducted at Jefferson City, Mo., August 2-6, 1958

(Continued)

### *The Youth Problem*

Intimately associated with the problem of the Christian family as well as that of the Christian education of youth is the growing youth problem which has become indeed one of the most troublesome social problems of the times, enlisting the interest not only of parents and the teaching profession, but also of the police, civil magistrates and even the highest State and national authorities.

Let us remember that the majority of our American young people do not merit arrest by the law enforcement authorities for their conduct; that they are law-abiding and obedient, and that it is a minority which unfortunately gives the others a bad name. We feel that our young people want to be good, and we expect them to be good; but our concern is for those who are not, because these are giving an immoral tone to the name of American youth.

However, the seriousness of the youth problem is pointed up by the mounting evidence of juvenile delinquency, organized rebellion in classrooms, juvenile gangsterism and violence, indulgence of adolescents in intoxicating liquors, drugs, and vicious crimes against property and life formerly associated only with hardened adult criminals of the worst stripe.

These instances of overt juvenile delinquency, although more widely publicized and of greater immediate impact on public opinion, are nevertheless only one phase of the present-day youth problem. Far more serious, because far more widespread throughout the social body, is the general confusion, if not inversion of values, on the part of present-day adolescents and the resultant atmosphere of unrest, dissatisfaction, and incipient rebellion against all authority constantly manifesting itself in a thousand ways, of which the current moral irrational behavior patterns in dress, dating, joy-riding, immoral dances, rowdyism and vandalism are only a few examples.

While some of these apparent excesses may be attributed to the normal tensions of the adolescent years, many experienced observers hold that current behavior patterns indicate an almost total lack of proper moral guidance and mental preparation of youth to meet successfully the innumerable environmental influences adversely affecting their general attitude toward life and their sense of moral responsibility toward God and society as a whole. To absolve youth of today of any share of responsibility for its own attitudes and conduct, with easy slogans such as "parental delinquency," is, of course, to oversimplify and misread the problem and thus to forestall any effective remedial action.

To bring the youth problem into proper focus we must, first of all, remember that each person is, in last analysis, responsible for his own moral choices.



Each has his own conscience and free will and each can, as he wills, rise above or fall below his own environment.

Nevertheless, it cannot be denied that persons without a proper moral upbringing fall prey, more readily, to the disordered inclinations and desires of the senses, than do those who have been brought up, from early youth, to love God and respect the authority of the Divine Lawgiver.

To state that universal experience is already to point out the three chief agencies capable of bringing about a solution of the present-day youth problem, namely, the Church, the home, and the school, working in the closest possible harmony and in loyal respect for the priority of their respective rights and responsibilities.

*The Church.* The Church's role in the solution of the youth problem begins long before the first child is born into a family. Happy, indeed, is the child of parents whose own characters have been formed under the benign guidance and sacramental life of the Church! The fact is that the roles of the Church and the Christian home are so closely interwoven, as to be all but inseparable in the early years of the child. It is only after the child reaches the full use of reason that the Church gradually takes over more direct guidance of the child's spiritual formation through the Mass, the sacraments, catechetical instruction, the Catholic school and the various sodalities and organizations especially designed for the various age-groups from childhood to adolescence.

*The Home.* Throughout the early years of childhood, however, and even in the adolescent years in gradually lessening degrees, the primacy of the child's education belongs to the parents under the guidance of the Church.

Trained in obedience to the laws of God, aware of the sublime dignity of marriage and parenthood, conscious of their own supernatural destiny as well as of that of the children committed to their care by Almighty God Himself, Christian parents will be ready and willing to do their utmost to bring up their own children in the fear and love of God. They will see to it that, from earliest youth, their children are given all the spiritual and moral help so lavishly provided by the Church in the sacraments, the Mass, the great variety of sacramental and devotional practices. They will inculcate in their children a great love of God and respect for His laws, devotion to the Blessed Virgin, to their guardian angel and the saints, compassion for the souls in Purgatory, a love of prayer, and charity toward their neighbors.

Beyond these spiritual helps, conscientious parents will early teach their children—by example as well as word—prompt obedience, respect for all lawful authority, habits of order and industry, respect for their own and their neighbors' property, moderation and sobriety in the use of the good things of life, honesty and uprightness of conduct, contentment with their circumstances in life, loyalty to neighborhood, community and country, charity toward all regardless of position, race or creed.

Good parents will keep a careful watch over their children's associations, playmates, friends and amusements, the things they read, the movies and TV programs they see, and the radio programs they hear. They will not permit dangerous and unbecoming periodicals, books, pictures and programs to enter their homes. Above all, they will be careful in their choice of friends they invite into their homes, and they will guard their own conversation and conduct, lest the example of the adults vitiate and destroy the very precepts the parents have tried to inculcate in their children.

They will watch over the schooling of their children, mindful of the fact that they have the prior responsibility, before God, for the proper education and training of their offspring. It should scarcely be necessary to point out, at this late date, that Catholic children belong in Catholic schools. Where circumstances are such that the fulfillment of this duty is impossible, parents are bound in conscience to see to it that their children receive at least a thorough catechetical instruction from competent teachers. Moreover, they must exercise a constant vigilance regarding the things their children are taught in school, the textbooks they read, and the associates they cultivate, lest the poisonous heresies of indifference, secularism, materialism and naturalism take root in the minds and hearts of their children with ultimate danger to their faith and morals.

As the child grows into adolescence, new problems will inevitably arise to be met. It is in these years of change that the early training of the child will yield its first fruits. If the child has been accustomed to prompt obedience, to regularity particularly with regard to prayer and the reception of the sacraments, to respect for authority, to self-discipline and moderation, the battle is already more than half won!

*The School.* It is at the adolescent period in particular that the school can be either most helpful or most detrimental to the spiritual and social maturing of the child—and it is at this stage also that the close collaboration between home and school should reach its most intensive peak.

Unfortunately for the children, the tax-supported public school system has, by legal fiat, banned God from the classroom and substituted for any positive religion the pseudo-ethic of a humanitarian materialism incapable of sustaining the child in the battle of virtue against the "principalities and powers." Our Catholic schools are obviously in an infinitely better position to collaborate with the parent to help the child achieve Christian maturity. The schools cannot better achieve that objective when they refuse to take over in their entirety functions which do not properly belong to the province of the school but should remain the primary responsibility of the parents. Much can be said of the overemphasis on school socials, particularly dances and senior proms. While a moderate use of these affairs may be reasonable and proper for high school or college students, their use in junior high school or even grade school is of little or no educational value, and is, indeed, detrimental to the intellectual



advancement of the child and often enough disastrous to his spiritual and moral outlook.

Our schools cannot, of course, solve the youth problem by themselves. The youth problem calls for loyal collaboration of all agencies, but primarily of the home and the school.

We recommend that the members of our Catholic Central Union, in this regard, recognize their responsibilities of active participation in the sponsorship of organizations which are promoting the social welfare of youth of all ages. We particularly urge every affiliate to engage immediately in the formation of a Youth Section of the CCU of America and the NCWU.

We strongly urge our members to take an active interest in diocesan and parish Youth Councils. We especially advocate their personal activity in parent-teacher groups in which they can assist in the development and conduct of extra-curricular activities which are more directly concerned with domestic responsibilities and social graces rather than with the proper discipline in technical fields of formal education.

If this is done, consistently with courage and perseverance, the so-called youth problem will, in the last analysis, be solved in each instance by youth itself trained in the knowledge and love of God, conscious of its own powers and responsibilities, and ready to use the talents it has been given to work out its destiny with fortitude and patience.

### *Federal Aid to the Schools*

In line with this renewed plea for the harmonious collaboration between the Church, the home and the school in the intellectual and spiritual formation of youth, the 103rd convention of the Catholic Central Union again deems it important to caution, as we have consistently done in the past, against the growing centralization of this threefold educative process under the increasingly monolithic structure of the public or tax-supported State school.

While American Catholics, today as ever before, bear their fair share of the tax burden needed for the maintenance of the public schools and hence cannot be accused of opposition or ill will toward the public school institution as such, the fact remains that, like millions of non-Catholic Americans who have carefully followed the rise of the public school system particularly since the beginning of the 1930's, American Catholics, too, have begun questioning whether the prevailing tendency to foist upon our nation an exclusive and monolithic educational monopoly is actually consonant with clearly established constitutional provisions and with Supreme Court decisions safeguarding the inherent rights and freedom of parents in selecting the particular kind of school they want for their offspring.

Like millions of other Americans who, regardless of creed, view with understandable misgivings the present tendency of the public school to absorb the educational rights and prerogatives of both Church and family, the Catholic Central Union definitely deplores this trend and adopts as its own the recent words of

caution expressed by Most Rev. Bishop Robert Dwyer of Reno, Nevada, when he stated: "It is pretty much of an open secret that what the educational Socialists would like to see, and see quickly, is the complete nationalization of all American education and educational agencies, so that the problem (of improving the public school system) could be handled with all the convenience and dexterity of a Federal bureaucracy . . . i.e., with the money commandeered or channelled in the 'right direction.'"

Bishop Dwyer continues: "Let us by no means underestimate these men (educational bureaucrats), their power or their determination. There is little doubt that the present situation poses one of the gravest threats to American education in our entire experience. . . . If the move for Federal control through financial dictatorship is successful, the real battle (fought by the educationist bureaucrats) will have been won. . . . The conversion of the American educational system into a monolithic dictatorship would mean the greatest single concentration of power, financial and ideological, in the nation and perhaps in the world."

While the Catholic Central Union heartily underscores this timely caution by Bishop Dwyer, we also call attention to the most recent report by the Institute for Social Science Research challenging the dubious claims made by advocates of increased spending and Federal aid for the public schools. The Institute's report, prepared under the direction of Roger A. Freeman and published in the book, *School Needs in the Decade Ahead*, points out that the American people, far from being miserly with regard to the tax support of the public schools, are spending far more money and a far greater percentage of their income on these schools than ever before, while at the same time—and this is important—this spending is rising much faster than actual school enrollment.

Mr. Freeman, who was research director for the education committee of President Eisenhower's Commission on Intergovernmental Relations and who was a consultant on school finance to the important White House Conference on Education, finds that much money is being wasted in the schools.

Also, while public school enrollment has so far little more than doubled in this century, public spending for public schools has multiplied sixty times, while per capita spending for the schools has multiplied nine times.

Also, while in 1954 there was a shortage of 327,000 classrooms, according to reports by the U. S. Office of Education, this shortage had dwindled by 1957 to 140,400 classrooms, or a reduction of 76,500 classrooms per year. The Institute concludes:

"It appears that most states are constructing classrooms at a rate which, if maintained over the next twelve years, is adequate."

"If methods are adopted for a fuller and more effective utilization of teachers and school facilities," the report says, "if television, films and other technological methods of widening the range of good teachers and saving manpower are adopted, if schools concentrate on subject-matter teaching and eliminate



frills, the quality of school education will be lifted, but school funds will not need to rise much beyond the growth of the national income."

While American public schools are better supported and keep more children for more years than foreign schools, yet children learn less in terms of academic achievement in American schools in twelve years than they do in foreign schools in ten.

The report charges that current estimates of teacher and classroom shortages are highly exaggerated. It contends that the number of certified teachers has risen five times faster than the total labor force and that more people are leaving non-teaching jobs for teaching than are quitting teaching for private employment. It argues that teachers are better off now financially than they were thirty years ago; and we say that they should be better off.

Aside from increased enrollments and the declining dollar, the report recites other causes of rising pupil costs, as follows:

The proliferation of curriculum course offerings in a bewildering variety of subjects and the assumption of non-educational responsibilities by the schools are responsible for the employment of more than one-hundred-thousand additional teachers.

The change from the subject-centered schools, which taught basic skills, to the child-centered or activity school requires more and roomier facilities. Building space allowances for each pupil have gone up fifty to one-hundred per cent over the past twenty to thirty years.

The admonitions and recommendations by Mr. Freeman are, we believe, well advised. The real difficulty and the real challenge, far from being a mere question of more money, is to get our schools back to their essential function of teaching, without either excessively burdening the nation or destroying their integrity in the process.

(To be continued)

For approximately the past two years the resettlement office in the Central Bureau has been helping with the relocation of Catholic Indians in and around St. Louis. In recognition of its efforts in this field, the Central Bureau received the following communication from Washington, D. C., addressed to Msgr. Suren on September 2:

"Our St. Louis Field Relocation Services Office has reported to me about the excellent assistance offered by you and your staff in helping Indian people who have voluntarily relocated from reservation or isolated areas to the urban living of St. Louis. The understanding help of your staff in facilitating the community adjustment of these people is recognized with appreciation by our local staff in St. Louis, as well as by members of the Central Office staff of the Bureau of Indian Affairs. In our combined effort to make informed and useful citizens of these people who have been deprived of opportunities, your professional-social approach to individual and group problems has paid dividends in community understanding and acceptance."

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

### Donations to the Central Bureau

Previously reported: \$674.32; Otto Jaeger, N. Y., \$2.00; Michael Pfeffer, Pa., \$10.00; Rt. Rev. Msgr. Wm. Fischer, Mo., \$57.50; Mrs. Camilla A. Lamers, Mo., \$5.00; Estate of Joseph Venneman, Mo., \$250.00; Catholic C. Verein of America, \$20.00; Catholic Union of Mo., \$1,000.00; Frank C. Gittinger, Tex., \$25.00; Rev. Bernard S. Groner, Mo., \$5.00; Frank C. Schneider, Ind., \$2.00; Total to and including September 15, 1958, \$2,050.82.

### Chaplain's Aid

Previously reported: \$29.02; St. Francis de Sales Ben., Soc., Mo., \$3.55; Total to and including September 15, 1958, \$32.57.

### Catholic Missions

Previously reported: \$486.09; Mrs. James Costello, Ill., \$2.00; CWU of New York, N. Y., \$115.00; Rt. Rev. Msgr. Victor T. Suren, Mo., \$6.00; L. Ostmann, Tex., \$2.00; Mrs. Anna Heffner, Pa., \$5.00; Paul Jagalla, Ill., \$10.00; St. Louis & St. Louis Co. Dist. League, Mo., \$10.40; Marie Gruenloch, Mo., \$10.00; A. J. Thoma, Wis., \$100.00; Mrs. Veronica Wittkowski, Mich., \$3.00; Mrs. Cyril Echele, Mo., \$4.00; Miss Bathildis Kuntz, Minn., \$5.00; John A. Suellentrop, Kans., \$1.00; St. Mary Margaret Sodality (Mission Committee), Mrs. E. M. Hoeynck, Mo., \$68.00; Fred H. Kenkel, Conn., \$2.00; Mrs. Katherine Michel, N. Y., \$.75; Mrs. Otilia Palazzola, Mo., \$240.00; Jane Wing, S. C., \$1.00; Mrs. Carl J. Meurer, Ark., \$10.00; Mother M. Frances, Poor Clare Nuns, Neb., \$10.00; St. Basil's Cath. W.U., Pa., \$5.00; Mrs. Mary H. Kueper, Ill., \$12.00; Miss Mary M. Geiger, Mass., \$8.97; Frank C. Schneider, Ind., \$10.00; Total to and including September 15, 1958, \$1,127.21.

### St. Elizabeth Settlement

Previously reported: \$5,742.89; From children attending, \$1,934.20; United Fund, \$1,985.00; Interest Income, \$37.50; U. S. Milk Program, \$26.40; Total to and including September 15, 1958, \$9,725.99.

### Foundation Fund

Mrs. Barbara Meiswinkel, Life Membership, \$100.00; A. A. Gittinger, Life Membership, \$100.00; Mrs. Mathilda Gittinger, In Memoriam Membership, \$100.00; Total to and including September 15, 1958, \$300.00.

## Contributions to the CV Library

### General Library

REV. GEORGE J. FLANIGEN, Tenn., *The Centenary of Sts. Peter and Paul's Parish, Chattanooga, Tennessee, 1952.* HON. FRANK M. KARSTEN, Washington, D. C. *Writings on American History 1952 Vol II of the American Historical Association for the Year 1954. Minerals Yearbook 1954 Vols. I, II, III.* Washington, 1958. RT. REV. MSGR. V. T. SUREN, Mo., *Christus in Dachau, oder Christus der Sieger, Wien-Mauer, Germany, 1957.*